benoy ghose

SELECTIONS FROM ENGLISH PERIODICALS OF 19TH CENTURY BENGAL

I

SELECTIONS FROM ENGLISH PERIODICALS I

THE REFORMER.

[PUBLISHED EVERY SUNDAY, PRICE 2 RUPEES PER MONTH, 5 RUPEES PER QUARTER, OR 20 RUPEES PER YEAR; PAYABLE IN ADVANCE.]

[VOL. 3.] CALCUTTA :—SUNDAY, DECEMBER 22, 1833. [No. 152.]

CORRESPONDENCE

THE APPOINTMENT OF BISHOPS

To the Editor of the Reformer.

Sir,

The future political prospects of India, from the new changes that are contemplated by the authorities in England, are more promising to a reflecting mind, the dawn of better days; and the introduction of a more enlightened system of civil polity, will only contribute to their practical results more surely, to the concentration of all those evils which are reasonably expected from the local Government's stepping to interfere directly with the religious belief of their subjects. The appointment of two more Bishops in India, instead of removing the apprehensions of the Natives, will only serve, more than any thing else to exasperate their feelings, and so far from being hailed by them with expressions of joy, that an entire abrogation of the measure which exacts it, now alone recommends them to Government and saves their [illegible]. The evils that invariably accrued [illegible], where the Government is allowed to interfere with the religion of those who are placed under its sway, have already been insisted upon in the Calcutta press; but is it the maxim of sound policy to support the Bishops from the revenues of India, when her Government expects a single benefit from them? Upon what reasonable principle can it be justified that the Natives should defray their maintenance out of the revenue of a country, the inhabitants of which feel no necessity of having them? Is it for the sake of the European inhabitants in India that the Natives would be obliged to feed the defenders of a particular religion in which they have not the least faith? If this be the plea of the House of Commons for appointing two additional Bishops in India, might we not with equal justice, demand a proportionate sum to be set apart for the support of the religion of [illegible] Hindoos? For it would be highly unpolitic, my reason for the East India Company to countenance their own religion [illegible] that of their subjects, who are not [illegible] the more loosely [illegible] to this [illegible] than any body else, but are the [illegible] whose religion can alone be supported [illegible] out of their country's revenues. [illegible] and partial beyond [illegible] the legislature [illegible] the Natives of a privilege, much [illegible] incontestable [illegible] for a radical [illegible] which will ultimately produce on the same disastrous consequences [illegible] the Natives to [illegible], which they deem not only [illegible] but at the same time [illegible] their religion. If the Honorable President of the Board of Commissioners was disposed to feel [illegible] for the spiritual happiness of Europeans residing in India, [illegible] have suggested to him a more equitable method of conducting in a better way the Ecclesiastical affairs of India than the one at present meant to be resorted to. It ought not have been subject to any [illegible] objection, should he have devised another mode for supporting the Bishops than taxing the Indian Government, who, notwithstanding their pledge by an act of Parliament to be quite indifferent about the religion of their subjects, cannot be justified on the sound principles of justice to adopt such a measure, which is evidently pressed to be against the will of the subjects.

It is with considerable degree of regret, that I have perused in the Enquirer of the 7th instant, and in some of its subsequent numbers, the remarks of the Editor on the 89th clause of the India Bill as drawn up by the Right Honorable Charles Grant. The clause in question which provides for the augmentation of the church establishment in this country, has been a matter of controversy amongst the Editors of several newspapers, who differ with one another in their opinion on the point, whether such a law as the 89th clause of the India Bill is justifiable. The Philanthropist and the Gyananneshun maintain that Government has no right whatever to appropriate any part of its revenue to the support of a religion which the subjects look upon with disgust and abhorrence; therefore the appointment of additional Bishops in this country is unjust and improper. But the Enquirer is of opinion and not dogmatically so, that a Government has a right to countenance any particular creed if it is true; upon this principle he argues, that as Christianity is a true religion, whereas others are "based upon error and falsehood," "a Christian Government has a right to take higher ground in the establishment of that faith than a Mahomedan or a heathen Government can." Mr. Editor although the principle that has been laid down by the Editor of the Enquirer is as sound as [illegible], yet [illegible] a Mahomedan Government may in the same way say, that as the religion of Mahomedans is a true religion, whereas others are false, they have a right to take higher ground for the establishment of their faith than a Christian or any other Government can; since no one believes the religion of which he is a follower to be "based upon error and falsehood," the same principle may be applicable to all alike.

There is another argument that has been brought forward by the Enquirer for the justification of the favourite clause, which is, [illegible] generally regarded among the unprejudiced men to be unjust and improper, which is that this measure is calculated to promote the happiness and comforts of the Christian portion of this benighted land. This is all right, but what does it betray except injustice and selfishness?—Injustice, because the ministers of a Christian church are to be supported at the expense of the heathens, and selfishness, because for the furtherance of a particular creed and to promote the spiritual interest of few, comparatively speaking of very few individuals, the feeling and interests of millions of human souls is disregarded. Upon what ground then is the increase of church establishment in this country justifiable, my limited capacity cannot conceive. The Editor of the Enquirer is so infatuated with the mistaken zeal for the propagation of Christianity, that he still disregards the voice of justice, and any way, [illegible] to serve his purpose, your opinion on this subject is therefore anxiously expected by the younger portion of your countrymen.

The insertion of the preceding letter in the forthcoming number of your periodical will highly oblige,

Yours obediently,

December 17, 1833. JUSTITIA.

BENGALLEE PATSALAS.

To the Editor of the Reformer.

Dear Sir,

How wonderful is the temper of the times! what bad consequences have arisen from the introduction of the English knowledge in the minds of the Native youths of the present age! How mistaken are the modern Reformers in their opinion with regard to the moral and intellectual acquirements of the Natives of this country which they have distinguished with the title of benighted! how ungrounded is this their supposition! When will the minds of these Reformers be purged of those vile and unfounded prejudices which keep them aloof from forming an impartial and just idea of the abilities of their countrymen! Let these educated and reformed Hindoos (as they imagine) in the first instance, [illegible] their own [illegible] with impartiality and with a deep penetrating eye, and think how far they have advanced in the scale of moral and rational importance from their [illegible] their countrymen, [illegible] in the same place and following the same faith, for their supposed follies, and forming a partial and low opinion of their [illegible]; and then, if they continue in the same state allow such an inquiry into themselves, to remedy the degraded condition of them, which, it seems, they are destined to do till they bid farewell to this world. What makes them to stand firm upon this self-belief that they are reformed and educated, do they deem, because they have acquired a little knowledge of the English language; alas! alas! my friends never proceed in such supposition any further, lest your minds [illegible] of such propositions, which are founded entirely upon a basis which is altogether groundless. When will we hear that they have bid adieu to these sad and ridiculous opinions, which serve, as they do not understand, to obstruct their passage to further improvement, and when will the sound of their enlightenment come on ears and bid us to rest. Instead of dwelling upon these remarks any longer, as it might prove disagreeable to your learned readers, I will revert to the subject I have taken up my pen to write upon.

In your last number of the Reformer, I had the pleasure to observe a letter, while I was perusing it, from one of your correspondents calling himself D. C. The writer has couched his communication in very unjust language and levelled his satirical pen against the poor and innocent Gooroomohashoys of the Patsalas (the Bengalee Schools) for their receiving pice from their pupils, and, at the last, charged them with the supposed crime of being the sole cause of their corruption. He says, that it is the Gooroomohashoys who inculcate bad and vicious principles into their young and tender minds, which is observed, in their [illegible] any impression; such as stealing, cheating, falsehoods, &c. and has ultimately called upon the attention of his countrymen to take care not to send their sons to these rogues (the Gooroomohashoys) as they have been styled by Mr. D. C. the [illegible] society of the Gooroomohashoys at large.

I beg to say, Mr. Editor, a few words upon [illegible] with the sole view to remove, if it be possible, those prejudices against the Gooroomohashoys which have taken so entire [illegible] of his mind, which, it seems, is not sufficiently [illegible] the reason, judgment, and impartiality, and greatly expect to prove that he is quite mistaken in accusing them of, rather than charging them with the crimes mentioned in the preceding paragraph.

To the first charge of Mr. D. C. that the Gooroomohashoys, who are entrusted with the education of the Native youths, instead of being devoted to the discharge of their duties, ruin their minds by instilling most vicious principles, &c., and that they oblige them to get pice and other things for them, which if they cannot procure by fair means, they must resort to illegal and covert ways, to meet the wishes of their preceptors. I beg to reply, that, admitting of their demands, made on the occasion of Hindoo festivals, such as Doorgapoojah, &c. the Gooroomohashoys cannot be justifiably blamed for being the cause of the moral degradation of the pupils entrusted to their care, for what little they get in that manner under the title of [illegible] from each boy, is so trifling a sum, that it is much within the reach of the power of a labourer whose subsistence depends upon his daily labour to pay, much more of a person blessed by fortune. The sum that each boy is required to give, hardly exceeds four pice and who is there so mean that he cannot empty his pocket of four pice, to one who is in charge of the tuition of his son or his brother. Here I felt myself inclined to question you Mr. Editor upon what ground your Correspondent builds his supposition: there appears nothing that [illegible] such a temptation to [illegible]. Again Gooroomohashoys [illegible] say, that, if any boy allows his [illegible] to [illegible] the demands of his [illegible], is it on the [illegible], not forced to do so, [illegible] to steal and utter falsehoods. Will any one of your correspondents deny the truth of what has been said above. Be that as it may, allowing that the Gooroomohashoys teach their pupils to steal, &c. as has been [illegible] by Mr. D. C. whose parents [illegible] even who are so base and ignorant as even [illegible] that they will seek the ruin of their own children in order to meet their [illegible]. Is it ever probable Mr. D. C. that a human being, possessed of reason, understanding, and judgment, can knowingly make an ill use of a trust committed to him for which he will be held responsible hereafter? none can indeed! If it be asked what privilege do the Gooroomohashoys possess to exact additional fees while they are paid for the trust they are entrusted with, in reply, I beg to say, that the remuneration of these poor creatures being so small that it is altogether inadequate to their necessary expenses and the trouble to which they subject themselves in instructing their pupils. They receive at most, upon strict calculation, 8 or 10 [illegible] per mensem. Is that sum sufficient, Mr. Editor, for a person possessed of merit and encumbered with a family whom he is to support? certainly not. If it be questioned what merits are they possessed of, that have entitled them to some better consideration or higher remuneration than this, for they are common people, possessing such parts as [illegible] deserving members of society? I beg to reply, that, allowing the validity of such assertion, the Gooroomohashoys must have a tolerable, though not a perfect, knowledge of the Bengalee language and composition, or, they cannot fairly make any pretensions to that [illegible] Gooroomohashoys and venture to take charge of the tuition of Native youths. The very nature of their undertaking requires them to become versed in the language of the country; wherefore if they do not possess a [illegible] knowledge, so as to teach the rudiments of the Bengalee language, who will engage them and trust them with the education of their children, upon the result of which depends, not only their moral good, but happiness also. Hence it is very evident, why the additional fees are exacted by the Native school masters from their pupils, and it would be tedious, as it is thought, to become more copious in my exposition of Mr. D. C.'s [illegible] consideration, concerning the poor Gooroomohashoys. As to the learning and [illegible] of the G. I find it necessary to adduce one single instance to convince your Correspondent of the futility of his proposition against them and of the [illegible] of the instance [illegible] to give weight to it. Since the establishment of the Bengalee schools in the vicinity under the patronage of the great David Hare how often the Gooroomohashoys of those institutions were rewarded by that noble and learned gentleman in consequence of their pupils having admirably passed the examination before him and several other gentlemen; as also those of the Honorable Company's institutions in various parts of the Country. I now ask Mr. D. C. why were they thus rewarded? for their competency, or any other cause, or [illegible] their beauty? To [illegible] the truth of the above instance is to cast some bad reflection against this gentleman. It has [illegible] prevent me, Mr. Editor [illegible]

[illegible] those visiting the patsala, have devoted the [illegible] limited space of the Reformer to a letter which contains a heap of [illegible] but such deviation from the main principle of the Reformer on which it is established, [illegible] as I am, [illegible] to your [illegible] place.

However I conclude my remarks by uttering a few words.—your correspondent boldly [illegible] the [illegible] of his [illegible], calls upon his countrymen not to send their sons to the Patsalas to be educated which he supposes to be the arena where they imbibe vicious examples and contract bad habits.—Let me Mr. Editor ask your wise and sapient correspondent, [illegible] he think that [illegible] have you ever heard, Mr. Editor, [illegible] any cause to complain of the evil your correspondent has so loudly dwelt upon in your paper, [illegible] would be [illegible]? Your correspondent closes his [illegible] by [illegible] that it is far from his intention to hate the [illegible] and [illegible] of his countrymen to act on [illegible] that may arrest the progress of [illegible].—To this I reply, that had [illegible] his countrymen) known it previously that the sending of their sons to the Patsalas [illegible] would produce much evil instead of good, they would by [illegible] have totally [illegible] the Patsalas from their very foundations and not waited for you Mr. D. C. to point them out their error.—But Mr. Editor, as it is not the case, the [illegible] are sending their sons to the Gooroomohashoys [illegible] without [illegible] the least suspicion, I hope if the preceding lines be fully read and comprehended by Mr. D. C. he will undoubtedly remove all these [illegible] suspicions from his mind which have taken an entire possession of it.

I conclude by stating that should the above lines be considered deserving of a space in your paper, you are, Mr. Editor, most earnestly solicited to give an early publicity to them, in the Reformer the great instrument of [illegible] feeling [illegible] among the Natives; [illegible] D. C. for whom they are [illegible] that there is any thing in that [illegible] as to show his [illegible].

I am, dear Sir, yours most truly,

AN IMPARTIAL SPECTATOR.

Calcutta, Dec. 16, 1833.

NOTICE TO CORRESPONDENTS

A Colinghanagh and N. B. are declined.

R. R.; R. C. C.; and One opposed to Charity have been received.

THE REFORMER.

CALCUTTA :—DECEMBER 22, 1833

The Steam fund amounts to about 1,56,000 Rs. and is steadily, though slowly increasing.

We regret to announce the extinction of the *Indian Register* which had of late been conducted with considerable talent and energy. Considering the cheap rate at which this journal was published we are surprised it did not meet better support. In another part we have copied the editor's farewell remarks.

There are few vocations which more frequently subject a man to embarrassment than the proper discharge of the duties of an Editor. Between the respect with which he ought and is willing to treat the feeling of individuals and the imperative calls of public justice which often require from him the sacrifice of delicacy towards those whose acts militate against that principle, he is often placed in the most perplexing situation [illegible]

benoy ghose

SELECTIONS FROM ENGLISH PERIODICALS OF 19TH CENTURY BENGAL

VOLUME I : 1815-33

Calcutta Monthly Journal ; John Bull ; India Gazette ; Bengal Hurkaru ; Reformer

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BENGAL HURKARU

REFORMER

PREFACE

There were many English periodicals in Bengal in the nineteenth century, a complete list of which is not yet available. In any compilation the first task is to choose the periodicals, and then to select passages from them. It would be the work of a lifetime. As editor and compiler I must confess that the present series is not that. I have neither the physical capacity, nor the financial ability, to undertake such a task. I had to do this job, about twentyfive years ago, single-handed, aided by some young energetic copyists. The files were lying buried in the dust-laden shelves of my library, and these would have been irrevocably lost if the young enterprising publisher Mr. Arijit Kumar of Messrs Papyrus, and Mr. Swapankumar Majumdar of Jadavpur University, had not swooped upon them and picked them up for publication. I am obliged and grateful to them.

It may appear to critics as a somewhat arbitrary selection. It can be no more than that. Within various limitations I had to work my way along, slowly and steadily. I was therefore compelled to be concrete, to pick out news and views that would sharply illuminate the turning-points in the history of Bengal in the British period, passing mercilessly, though with regret, over many others. I did not set out to make a comprehensive selection. I have adopted this method, thinking that it would be less unfair to readers, and to researchers also, than reproducing the great mass of material that is available, without bringing them into proper historical perspective.

The *Selections* offer glimpse of a society in wh[illegible] British rulers, the Bengalis and other Indians, pl[illegible] roles. Not [illegible] volume in the *Selections* is designed to be [illegible] contained. Each is [illegible] other [illegible] volume [illegible] cial wh[illegible] [illegible]

in each vol[illegible]
will furnish supp[illegible]

Calcutta, October 1978.

PREFACE

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The *Selections* offer glimpse of a society in which the British rulers, the Bengalis and other Indians, played diverse roles. Not a single volume in the *Selections* is designed to be self-contained. Each is an effort to bring into full relief the social whirl of a particular period. Hence each volume should be read as part of a greater whole, and the 'set' may be useful in comprehending the total social reality, prevailing in Bengal, in the colonial milieu of the nineteenth century.

A short historical background of the period will be provided in each volume as editorial introduction, and the appended notes will furnish supplementary material.

Calcutta, October 1978. BENOY GHOSE

ACKNOWLEDGEMENTS

I am grateful to a number of friends for helpful suggestions, and especially to Mr. Subimal Lahiri for reading the proofs and making the index. I also owe grateful thanks to Professor R. K. Dasgupta, Director, National Library, Calcutta, for providing me with microfilms of pages from old periodicals.

October 1978

BENOY GHOSE

BENGAL, 1815-33

Sometime in 1815 Rammohan Roy, emerging from rural obscurity, finally settled in the city of Calcutta and took up his life's work in real earnest. In the same year he founded the *Atmiya Sabha* and published his *Vedanta Grantha* in Bengali and Hindi. The number of *Suttees* (of concremation and post-cremation of widows) committed in the suburbs of Calcutta alone was 25 in 1815 and 378 in the districts. It rose to 442 in 1816, 707 in 1817 and 839 in 1818.[1] The stage was thus set in Bengal for the dramatic sound and fury of the nineteenth century, signifying what? Was it 'Renaissance' on the western model? That has yet to be assessed, perhaps wiping off much of the froth from the writings of our historians.

By mid-1818 British hegemony in India was established up to the banks of the Sutlej. The fragmented Maratha states entered the orbit of the British imperialist system. The Rajput states, freed from Maratha lordship, hastened to conclude subsidiary alliances with the British. But what was to be done with India now that the British suzerainty was clamped upon it? The question loomed large in Britain. In the answers to this question in England in the nineteenth century, the Conservatives had to retreat before the mounting attacks of the Liberals. The Conservatives, including Orientalists like H. H. Wilson, were in favour of governing India in the traditional style of Indian Rajas and Nabobs, and of pursuing a policy of non-interference with the socio-religious institutions and customs of the Indian people. English liberalism, it should be remembered, in its unclouded dawn, was composed of three components. Free Trade was its granite foundation, Evangelicalism provided the programme for social reform, and Radicalism gave it the needed intellectual and philosophical shape with Reason, Law

1 See my paper 'Notes on The Suttee and its Abolition', reprinted from the *Report of the Regional Records Survey Committee for West Bengal*, 1958-59 (Appendix I).

See also an account of the 'Suttee during the year 1819' (Appendix II) from the old Collectorate records of the district of 24-Parganas.'

and Political Economy. The most distinguished representatives of this liberalism, in both England and in India, were John Stuart Mill, Bentham and Macaulay.

It was from about 1818, that this liberal current began to flow into India as it flooded England. There had been significant earlier victories of the Liberals. The slave trade was abolished in 1807, and the anti-slavery movement was not allowed to cool down after this first victory but was passionately pursued so as to accomplish the further task of freeing all slaves in the British Empire. This was achieved in 1833, the year Wilberforce died. In the parliamentary battle of 1813, the free traders had broken the Company's commercial monopoly over India. It was in 1818 that Shelley wrote his *Prometheus Unbound,* and the young Macaulay tore off his father's Toryism and declared himself a Radical. It was in 1818 that James Mill brought out his *History of British India* and became a candidate for high office in the Company's Home Government.

In 1817 the Hindu College, the first seminary of its kind in India for imparting English and Western education, was founded in Calcutta. In 1818 Rammohan Roy published his first Bengali tract against *Suttee,* an English translation of 'Conference between an Advocate for and an Opponent of, the Practice of Burning Widows Alive' and a 'Counter-petition of the Hindu Inhabitants of Calcutta against Suttee'. The *Brahmo Samaj* was founded in 1828, the *Dharma Sabha* of the orthodox Hindus was organized against it in 1830, the debating society of the young radicals, *Academic Association,* was established in 1827-28. The stage was thus set for the arrival of William Bentinck, a Benthamite Radical, Governor-General of India (1828-35), with Macaulay as the first legal member of his Council and the first President of the Law Commission.

Bentham's wish was fulfilled when Bentinck, on arrival in India, set forth the aims and ideals of his reforming measures. It appeared to Bentham 'as if the golden age of British India was lying before' him. (Draft Letter, Bentham to Bentinck, 18 November 1829.[2]) In spite of strong opposition, both from Europeans and Indians, Bentinck carried a regulation in Council,

2 Eric Stokes, *The English Utilitarians and India* (London 1959), p. 51.

on 4 December 1829, by which all who aided and abetted *Suttee* were declared guilty of 'culpable homicide'. There are other memorable acts of Bentinck which we shall mention in the 'Introduction' to the second volume of the *Selections*. According to the inscription on his statue in Calcutta, from the pen of Macaulay: 'He abolished cruel rites; he effaced humiliating distinctions; he gave liberty to the expression of public opinion; his constant study was to elevate the intellectual and moral character of the nations committed to his charge.' All good things in 1825-35 were the benevolent gifts of Bentinck, and not the fruits of labour of the Rammohanites and the Derozians. The Inscription proclaims that.

When the Scottish missionary Alexander Duff arrived in Calcutta in May 1830, 'in pleasant garden-house in the leafy suburbs of Calcutta, the Raja Rammohan Roy, then fifty-six years of age, was spending his declining days in earnest meditation on divine truth', and was making preparations for his visit to England.[3] Rammohan sailed for England in November 1830. H. L. V. Derozio, the young Eurasian teacher of Hindu College, was dismissed in April 1831, on the charge of converting a section of young Hindu students into a band of firebrand ultra-radicals. A few months later Derozio died on 26 December 1831. A great number of debating societies sprang up in Calcutta in the 1830s, where the sentiments of the first generation of English-educated Bengalis poured forth, and 'their peculiar modes of thinking on all subjects, literary and philosophical, political and religious' were freely expressed. 'If the subject was historical, Robertson and Gibbon were appealed to; if political, Adam Smith and Jeremy Bentham; if scientific, Newton and Davy; if religious, Hume and Thomas Paine; if metaphysical, Locke and Reid, Dugald Stewart and Brown'. *The Enquirer* edited by the young Derozian Krishnamohan Banerjea, wrote in 1831, 'Persecution is high for we have deserted the shrine of Hinduism.' In August 1832, on the occasion of the conversion of Mahesh Chandra Ghosh to Christianity, Krishnamohan wrote in the *Enquirer*, 'the education of the College made him abjure Hinduism as a mass of superstition'

3 George Smith, *The Life of Alexander Duff* (London 1879), p. 112.

and 'we hope ere long to be able to witness more and more such happy results in this country.'[4] Krishnamohan himself was the next candidate for conversion. His baptism on 17 October 1832 was thus noticed in a Calcutta journal: 'This sacred ordinance was administered in the presence of a numerous and highly respectable company of ladies and gentlemen, and of upwards of forty natives, the majority of whom are *quondam* pupils of the Hindu College and were some of its brightest ornaments.' On 14 December 1832, Gopeenath Nandi was baptised and 'the shriek of his mother even did not shake him.'

A series of peasant revolts broke out in Bengal, not far away from the city of Calcutta, between 1800 and 1833. These were explosions of 'peasant fury' in pre-political days, against the tyranny of exploitation by British rulers and their 'native' agents. The revolts were ruthlessly suppressed, without any humanitarian murmur from our reformers. The human conscience of the Benthamite Radical Bentinck, or his 'native' followers, was not roused, and in the 'free press' of Calcutta, there was almost a total and conspicuous black-out of the news of these revolts, both in English and in Bengali periodicals.

The question is: If, for the sociologist, the interest of the period of early Renaissance 'lies in the fact that it presents him with the complete rhythmic progression of the ideal type of a cultural epoch dominated by the bourgeoisie', and the 'typological importance of the Renaissance' lies in the fact that 'it makes the first cultural and social breach between the Middle Ages and modern times',[5] we shall have to admit, for propping up the theory of 'Bengal Renaissance', that the cream of the post-Cornwallis landed aristocracy of Bengal who gathered round Rammohan, represented the new 'bourgeoisie'. We shall have to admit also that the fiery orations of a small group of English-educated middle-class young men in Calcutta on social reforms, make 'the first social and cultural breach between the Middle Ages and modern times'. Perhaps we cannot do that, with any regard for the rhythm of historical progress, or for that matter,

4 Rev. A. Duff, *India and India Missions* (Edin. 1840), pp. 637-41.

5 Alfred von Martin, *Sociology of the Renaissance* (London 1945), p. 3.

of the socio-economic motivations behind that progress.

Rammohan died in Bristol on 27 September 1833. In 1832-33, the peasant rebels of Bengal, fighting against the British soldiers from behind their improvised mud-and-bamboo 'fort' in a village, about thirty miles north-east of Calcutta, under the leadership of Titoo Meer, were gunned to death, and the survivors brutally tortured, burnt and hanged. The Rammohanites and the young radical Derozians of Calcutta, did not even notice it in their papers. *The Enquirer* went into raptures over the Reform Bill which was finally passed in England in 1832, and 'Hail, freedom, hail! rang through' its 'impassioned sentences.'[6]

[6] Duff, *op. cit.*, p. 684.

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THE CALCUTTA

MONTHLY JOURNAL

Vol. III.] For JANUARY, 1797. [No. XXVIII.

Including Extracts from all the different Papers.—*Price One Rupee per Month.*

CALCUTTA,—JANUARY, 1797.

MILITARY INTELLIGENCE.

Minutes of Council in the Military Department, of the 5th December, 1796.

RESOLVED, that the following Officers be permitted to proceed to Europe on Furlough, for three years, viz.

Brevet Captain Thomas Robertson, of Engineers, on his producing the required Certificate from the Pay Department.

Lieutenant Denny, for the benefit of his health, on his producing the required Certificates from the Pay and Medical Departments.

Lieutenant Fireworker Thomas Fortnam, on his private affairs, on his producing the required Certificate from the Pay Department.

Resolved, it be published in General Orders, that Captain R. S. Allen and Lieutenant G. Fuller, have produced the necessary Certificates from the Pay Department.

Resolved, that Lieutenant Colonel Murray's resignation of his Office of Adjutant General be accepted, and have effect from the date of the dispatch of the Thetis, and that he be permitted to return to England on leave of absence.

Agreed, that Major William Scott, Deputy Adjutant General, be appointed to the Office of Adjutant General, with the Official Rank of Lieutenant Colonel from the same date.

Agreed, that Brevet Captain S. Scott, be appointed from the same date to the Office of Deputy Adjutant General, with the Official Rank of Major.

Agreed, that Brevet Captain Robert Macgregor, do succeed Brevet Captain Samuel Scott, in the Office of Secretary and Persian Translator in the Field, from the same date.

Resolved further, that Brevet Captain W. C. Alston, be appointed Barrack Master at Dinapore, in the room of Lieutenant Denny, resigned, and that Brevet Captain W. Burton, be appointed Major of Brigade, in the room of Brevet Captain Alston.

G. O. By the Commander in Chief, 6th December, 1796.

Major of Brigade Burton is appointed to the station of Dinapore, and directed to proceed there without delay.

Lieutenant W. Yule, is removed from the 2d battalion of the 6th Regiment Native Infantry, to the 1st battalion of the 5th Regiment, and Lieutenant [illegible]ton is removed from the 1st battalion of the 5th, to the 2d battalion of the [illegible] Regiment.

Lieutenant W. Yule, is appointed Adjutant and Quarter Master to the 5th [illegible]iment of Native Infantry, in the room of Lieutenant Burton.

Lieutenant and Adjutant Cassady, is directed to join the 1st battalion, of the [illegible]n Regiment to which he belongs:—Lieutenant Cowlishaw, is appointed to Act as Adjutant to the detachment of the 2d battalion of the 11th Regiment at Chittagong.

JOHN BULL

Vol. IV.—Number 208.—[Published weekly.] CALCUTTA, SATURDAY, JANUARY 17, 1824. [Price Eight Rupees per Month.]

TERMS on which Advertisements are inserted in the John Bull Newspaper.

[illegible]

A Selection will be made from the Advertisements, in the Long Advertisement.

Persons occupying a Column in the Paper, pay fifty Rupees a Month. Half Advertisements occupying three quarters of a Column, pay twenty Rupees a Month. Quarter Advertisements occupying half a Column, pay ten Rupees a Month. Eighth Advertisements occupying a Quarter of a Column, pay five Rupees a Month. Sixteenth Advertisements occupying an Eighth of a Column, pay three Rupees a Month. Advertisements occupying less than a Sixteenth, pay two Rupees a Month.

For the Advertisement to be inserted in the first of the Month, Calculation and payment.

INDIGO FACTORY, for Sale at the Exchange Rooms, THIS DAY, (SATURDAY) the 17th January, at 12 o'clock in the Forenoon, if taken previously disposed of by private sale. Particulars (Company's Indigo Factory) [illegible]

MESSRS. SHEPPARD AND CO. have just received some prepared Pearl Barley, and [illegible]

MESSRS. SHEPPARD AND CO. [illegible]

CHOICE ITALIAN DELICACIES, WORKS of ART, &c. just landed from the Janus, Capt. Taylor, [illegible]

FOR LONDON DIRECT, the Ship [illegible] Commander, [illegible]

FOR LONDON, to sail the beginning of February, [illegible]

FOR LONDON, via MADRAS and ALLEPPY, [illegible]

PASSAGE TO LONDON. To sail in [illegible]

TOULMIN & CO'S SODA WATER [illegible]

MR. J. JARVIS, Mast-maker, [illegible]

TO LET, the [illegible] and nearly New Spacious THREE STORIED HOUSE, [illegible]

TO LET, from the 1st January 1824, the HOUSE, No. 24, Corporation Street, [illegible]

INDIGO SEED (crop 1823) [illegible]

FRESH INDIGO SEED. Now delivering [illegible]

INDIGO SEED. [illegible]

TO BE SOLD by PRIVATE CONTRACT, the valuable property of the [illegible]

FOR SALE, from Boats, T. PAYNE and CO. [illegible]

FOR SALE, [illegible]

NOTICE.—We the undersigned, [illegible]

SODA WATER in Pints, at Rs. [illegible]

WATERLOO HOTEL, Retired, [illegible]

FOR SALE, on Moderate Terms, [illegible]

FOR SALE, the Property of a [illegible]

MR. BENDER, respectfully informs [illegible]

STOCKER'S FIREWOOD ESTABLISHMENT, [illegible]

MR. JOHN BABY, respectfully [illegible]

DELICACIES OF THE SEASON, HARLEY AND BABY [illegible]

HARLEY, STEWART AND CO. [illegible]

NOTICE.—MR. LLEWELYN [illegible]

TO BE SOLD by PRIVATE CONTRACT, [illegible]

PINDARRIE [illegible]

H. KYLE, UNDERTAKER AND [illegible]

CALCUTTA MONTHLY JOURNAL

THE BENGAL PROVIDENT SOCIETY

We have been favored with the following statement of the advantages likely to result from the Bengal Provident Society, which has recently been established.

The Bengal Provident Society now under subscription excludes no one of any age, from the benefits that will result from the principle laid down and to become a member, the attestation of the Party or a Certificate from a Medicalman with regard to health is unnecessary.

Its division into distinct classes & each class to contain the subscribing Members for one year, affords an opportunity for the Parent to provide for his children, as they enter into the world, according to his means, when, should any unforeseen event retard his efforts to gain an independence by his industry, his reward will be the happy reflection that his children are provided for on their advance to the age of Maturity, a period when their minds are expanding and capable of judging to whom they ought to be indebted for benefits they receive.

It appears that the projector of this useful Institution is desirous of placing it upon a most liberal scale, for it is to the extent of their means, no unforeseen disappointment in their private affairs will oblige them to sacrifice what they may have advanced, the latter system being only calculated to increase the misfortune which has forced the parties to make such sacrifices.

The subscriber here pays at once his premium either on his own life or that of any other individual, the Party entered on a class will have a certificate to that effect, and 14 years afterwards, if alive, will be entitled to a Dividend according to the number of shares held.

The society is proposed to be governed by a certain number of gentlemen formed into a Committee, whose proba-

bility and capability of directing the best mode for managing choice of the general body, the means it will possess for granting Loans and affording other accommodations upon undeniable and sufficient security holds forth the best advantages to the surviving Members, for when a period of 14 years has elapsed, there will at all times be the subscriptions of that period with the progressive Interest, in hand, while the Annual claim will not exceed the Capital & Interest due to a single class as it falls due, and should the Society go on to eternity, there will never exceed 14 Accounts upon the Book.

There are already names entered for subscriptions that will amount to above two Lacs of Rupees, in consequences of which it is in contemplation to call a Meeting earlier that was originally intended, and to establish the Society on the 1st of October instead of the 1st of January next.

14 August 1815

HINDOO COLLEGE

The names of the following gentlemen have been published as constituting the European Committee of the projected Hindoo College :

President : Sir E. East,
Vice-President : J. Harrington, Esq.
Committee :
N. Wallich,
D. Heming,
W. C. Balcquire,
J. W. Croft,
H. H. Wilson, } Esquires
Capt. Taylor,
Capt. Roebuck,
Lt. Price.
Lt. Irvin — Secretary.
Mr. Barreto — Treasurer.

3 June 1816

INSTITUTION OF A HORTICULTURAL SOCIETY

On Wedneseday morning, a meeting was held, by the several gentlemen of the Presidency, for the purpose of taking into consideration the institution of a Horticultural Society: an establishment of this description has long been desirable in Bengal, where nature affords every requisite for that perfection, which art alone can finally obtain. There can be little doubt that the indigenous fruits and vegetables, might be most essentially improved by scientific cultivation, and the rich soil and invariable summer of these regions, must be favourable to exotic introductions, under judicious management and sedulous attention. It has always, however, been a matter of regret, that amongst all our gardens, we are absolutly without a gardener, and till the Mulli becomes a creature of a new species we may say of the fields and plantains,

"Man is the only growth that dwindles here."

To introduce improved methods, an rear gardeners as well as plants, are the chief objects we understand of the present Society; the Members of which will by this subscription secure a supply of the best vegetables and fruits, Indian or European, for their tables, and of any curious plants or flowers which they may be desirous of introducing into gardens of their own: the first measure of the Society is the purchase of an extensive piece of ground in the vicinity of Calcutta, which is to be appropriated to the purpose of a nursery and kitchen garden, and the next step is to maintain an efficient establishment under an able Superintendent — the expense of the original purchase, and of the future establishment, must be necessarily heavy, but it is not more so than will be adequate perhaps to the abundance & superiority of the supply with which the subscribers will be furnished. We conclude without other charge, and by the immense public benefit that must accrue from such an institution.

The following gentlemen were nominated a Committee, for giving currency to the plan, and carrying it into execution.

John Palmer, Esq.,
Commodore Hayes,
John Williamson Fulton, Esq.,
Henry Alexander, Esq.,

Dr. Wallich — Secretary and Treasurer.
Edward Brightman, Esq.

24 June 1816

CALCUTTA SCHOOL BOOK SOCIETY

Several respectable individuals at this Presidency, have formed themselves into a Society for the truely laudable purpose of providing suitable books of instruction in the Asiatic and European languages, for the use of native schools ; with a view to the enlargement of the understanding — and the improvement of the character of the rising generation of our native fellow subjects.

We are happy to find that this Institution which is to be denominated the Calcutta School Book Society, has avowed, that it is no part of its design to furnish religious books. The restriction however, will not preclude the supply of moral tracts, or works of a moral tendency, which may improve the mind without interfering with the religious sentiments of the native ; and indeed, the association of the respectable Native Gentlemen who have become Members of the Provisional Committee, will convince the most scrupulous individuals of the native community, that the objects of this institution are the improvement of morals and the diffusion of knowledge.

While we are on this subject, we cannot help suggesting to the Reverend Gentlemen who have been so indefatigable in this exertions to introduce into British India, the principles of the Lancasterian system of education ; and whose exertions have already been so successful ; — that it will be advisable to keep in mind the principle, which seems to have formed the corner stone of the School Book Society. The Tables proposed to be exhibited to the youth, who are expected to attend the Native schools, should be so contrived, that no possible alarm may be given to their Parents : and although Tables may contain simple axioms and perspicuous sentences relative to astronomy, geography, and the principal phenomena of nature ; we think, that in giving the native children a compendium of history and chro-

nology, so as to make them acquainted with the state of the world in past ages — the nature of man — the Call of ABRAHAM — and the gradual revelation of the scriptures ; too much care cannot be manifested in guarding against consequences which would seem to be obvious. It will be readily admitted that the eye which has been long accustomed to the privation of light, may be injured rather than benefited, by being too suddenly exposed to the full influence of the solar ray : and that a person long accustomed to darkness, will perceive objects with more distinctness, if gradually introduced to the enjoyment of the Greatest Human Blessing.

19 May 1817

FIRST TOWN HALL MEETING

For the following account of the first Assembly at the Town Hall, on Wednesday Evening last, we are indebted to the Bengal Hurkaru : —

"The first Conversazione was held at the Town Hall on Wednesday. The whole of the upper floor was lighted up in the most brilliant manner ; Mr. Hastie was in attendance to furnish all manner of refreshments, and a number of card tables, chessboards, back-gammon boxes, and books of prints and caricatures were provided for the entertainment of the company. An excellent Country-dance band completed the plan, which we are disposed to think the best social project that ever Calcutta witnessed. The band did not play in vain ; and for the first time that magnificent hall became a ballroom. In short we cannot say more in favour of the meeting, than that it appeared to take its tone from — one so eminently qualified to communicate enjoyment to every social circle where he presides."

23 June 1817

LITERARY SOCIETY

The Literary Society held their monthly meeting at their rooms on Tuesday last. A letter was read from Mr. Norton containing an analysis of the Acrolite presented to the Society by Mr. Newhham. Several specimens of stones used in building at Porebunder with specimens of the Border Range Rocks were presented by Capt Elwood, with some account of their situation and qualities. Two ancient inscriptions found in Bengal, a drawing of Bhyramath, and drawings of the temple of Mahadeo & of Kali at Putterghotee, were forwarded from Col. Franklin through Mr. Torin. An account was received of the present state of oriental litrature in Germany by Mr. Belino. One new member was elected and two nominated.

23 June 1817

ASIATIC SOCIETY

A meeting of the Asiatic Society was held at Chowringhee on the evening of the 6th instant. Mr. Harrington presided on the occasion. Several curious articles of Hindoo Sculpture Painting etc. had been received during the preceding two months, and were deposited in the Museum.

An interesting paper was read, written by Mr. Ellis, communicating a curious instance of literary forgery, or rather religions imposition....

14 August 1817

ORIENTAL LITERARY SOCIETY

We have been gratified in the perusal of the third half-yearly report of the Oriental Literary Society.

We have no doubt but the Institution has done good, and will continue beneficially effective by cherishing a literary and generally inquisitive spirit among that class for whose use it

was more especially, we believe, founded. It is not so much as respects the acquisition of mere oratory that we regard this society with feelings of satisfaction (although that accomplishment should never be underrated) ; but with reference to its improving powers on juvenile minds, as exciting emotions of generous emulation, and leading to habits of reading and of thinking. He who is anxious to speak on a given question, must in general study the arguments for and against it. He must read, and this society naturally must beget a love of reading, reflexion, and study, because it points out a certain object. Give an object, and let that object be rendered a spur to ambition, and the effect will always be such as we anticipate from this Institution — a general improvment of the mental faculties, and an inducement to habits of literary reflexion.

We hope, therefore, that the more influential persons connected with this society, will continue to give it their active support, and not be discouraged by any apparent want of interest on the part of the public at large.

As yet the society is but young. Ere long, we doubt not, that as the sphere of its energies and usefulness enlarges, it will attract that general notice which the philanthropic nature of this interesting institution deserves.

January 1827

PHRENOLOGICAL SOCIETY

A meeting of the Calcutta Phrenological Society took place at the Hurkaru Library on Saturday evening last, when after the transaction of ordinary business, the President favored the meeting with a very eloquent and philosophical discourse on Phrenology, by which the meeting was much gratified. Members who were prevented from attending on Saturday will have the benefit of perusing the discourse, as the proceedings of the society are in future to be printed & circulated.

2 January 1827

HINDOO COLLEGE

A correspondent has favored us with an account of the examination of the Armenian Academy. It is highly gratifying; — and this reminds us of the pleasure we derived a few days ago from a visit to the Hindoo College.

We had no adequate notion of the extra-ordinary progress made by some of the youngmen at that excellent Institution. The system pursued is one admirably calculated to instil solid and useful knowledge, and we were quite satisfied from personal observation that it succeeds in effecting this object.

Some of the boys are well versed in the elements of English grammar and literature, and can translate passages from Bengalee into English, and from English into Bengalee, &c. Others again are well grounded in arithmetic, and the elements of natural philosophy and physics; and it is most satisfactory to observe, that they think upon these sujects; for any one may satisfy himself that what they have acquired is not by rote, for they are subjected to rigid cross examinations, and the reply of one boy will be found to differ widely from that of another, implying not merely an exercise of the faculty of memory, but of reflexion and thought on the matter studied.

The boys who have made sufficient progress, write themes on any given subject; and to those who take an interest in the progress of the human mind in knowledge, the perusal of these themes will afford pleasure, mixed with surprise, at the proficiency of the writers.

Although this is truly a most interesting Institution, and will, we have no doubt, prove a very effective engine of improvement. The youth educated at this College will acquire a taste for European literature which cannot fail of leading to more important results, and of greatly ameliorating the state of society.

The academical duties are carried on with most praiseworthy assiduity and talent, and the establishment, in a word, reflects infinite credit on its patrons, and all connected with it.

11 January 1827

CALCUTTA BIBLE ASSOCIATION

Pursuant to advertisement, the Fifth Anniversary Meeting of the Calcutta Bible Association was held at the Town Hall, on Friday evening last, the 12th instant. The Venerable Archdeacon Corrie took the chair at 7'o clock ; & after stating shortly the object of the meeting, called upon the Revd. J. Statham to read the report of the proceedings of the last year prepared by the Committee....The following institutions have been assisted by gratuitous grants of English Bibles & Testaments : the Marine School, the Bethal Society, the schools of the Benevolent Institution in Calcutta, the European Female Orphan Asylum, and the Juvenile Society. The teachers of the Philanthropic Academy have been supplied with Armenian Bibles for distribution among their countrymen. By supplying Missionaries & Superintendents of Native schools with the Scriptures in Bengalee required by them, the Bible Association has proved an auxiliary to the following societies : — the Ladies' Society and Ladies' Association for promoting Native Female Education, the Bengal Christian School Society, the Society for propagating the gospel in foreign parts, the Calcutta Auxiliary Church Missionary Society & Church Missionary Association, the Bengal Auxiliary Baptist Missionary Society.

January 1827

HINDOO COLLEGE

The half-yearly Examination of the students of the Hindoo College, and the distribution of prizes, took place yesterday at the College, in the presence of the Hon'ble J. Harrington, Esq, W. B. Bayley, Esq., Mr. Lushington, several other gentlemen, and a number of highly respectable Natives.

The exhibition was a truly gratifying one, and reflected the utmost credit upon the Institution....

Questions were put to them in the various branches they had studied — such as Roman, Grecian & English, History, Grammar, Arithmetic, Geography etc....

After the examination several recitations took place — such as the speech of Norval, Anthony's address over Caesar's body, Brutus' address etc.

The speech of Brutus struck us as the best delivered ; and to one given to reflection, it could not but be matter of pleasing surprise to see a Hindoo boy personating the noble Roman, and giving utterance with "good emphasis & good discretion" to the sentiments of Shakespeare. The parting between Brutus & Cassius, was also done, especially on the side of the lad who acts Brutus.

29 January 1827

HINDOO COLLEGE

A general examination in Grecian, Roman and English History and Natural Philosophy, including Chemistry of the students of the Hindoo College took place on Saturday at Government House in the presence of the Hon'ble Governor-General Amherst, Lady Amherst & the members of Council & Judges of the Supreme Court. After the examination those who took important roles in the cultural programme with the students were (1) Krishnamohan Banerji, (2) Rasik Krishna Mullik, and (3) Radhanath Sikhdar were notable.

14 January 1828

COMMERCIAL AND PARTRIOTIC ASSOCIATION

At a public Meeting held at the Exchange Rooms, on Thursday morning, the 31st January, 1828, the above mentioned association was formed. With the proposal of Mr. S. P. Singer, M. J. W. Ricketts took the chair & was elected first president. Certain resolutions were adopted for the functioning of the organisation.

It was proposed that first Annual General Meeting of this Association should be held on 31st January, every year.

Messrs W. DaCosta and Baboo Rammohun Roy were nominated as Joint-Treasurers.

February 1828

LADIES' SOCIETY

On Tuesday the 17th June, the annual meeting of the aforesaid society took place at the palace of Lord Bishop. Among presentees were — Lord Bishop, Honorable Chief Justice, Rajah Budinauth Roy, Baboo Cassinauth Mullick. Mrs. James took the chair. Annual reports were read accordingly.

18 June 1828

PROSPECTUS OF THE EAST INDIAN ASSOCIATION

"The chief object of the Association is, to enquire of into and ascertain the state & circumstances of East Indians; to endeavour, by all lawful means, to remove the grievances under which they labour, and to promote their intellectual, moral and political improvement. This will necessarily open a wide field for research and investigation; and it cannot therefore, be doubted, that the advantage of an Association established for such purposes are sufficiently manifest in the useful and comprehensive nature of its intended operations."

June 1829

MEETING OF THE INHABITANTS OF CALCUTTA

It was convened by the Sheriff at the Town Hall, on Tuesday — the 15th December. The number of important points for the benefit of the general people of Calcutta & suburbs were many. Many distinguished guests spoke on. Some of the resolutions were moved and seconded by Dwarkanath Tagore, Prusunnu Coomar Tagore, Rammohun Roy etc....John Palmer was called to the chair.

December 1829

EXACTIONS OF CHOUKEYDARS IN CALCUTTA

Particular enquiries were made & it was found that they were more or less thoroughly indulged in taking 'Tola' from all sorts of businessmen.

December 1829

CHRISTIANS OF CALCUTTA

On Saturday there was a numerous and highly respectable assemblage of the Christian inhabitants of Calcutta at the Town Hall for the purpose of giving their support to the presentation of Address (in Bengallee) by Baboo Rammohun Roy, Baboo Callynath Roy, Huree Hur Dutt and 200 hundred other natives to the Right Honorable the Governor-General, expressive of their gratitude for that act of His Lordship's administration by which the Hindoo custom of widow-burning has been for ever abolished. On behalf of the natives Baboo Callynath Roy proceeded to read the address in Bengallee after which the English translation of the speech was read by Baboo Huree Hur Dutt. Afterwards Hon'ble Bentinck gave a cordial reply.

"....With hearts filled with the deepest gratitude and impressed with the utmost reverence, we the undersigned Native inhabitants of Calcutta and its vicinity, beg to be permitted to approach your Lordship to offer personally our humble but warmest acknowledgements for the invaluable protection which your Lordship's Government has recently afforded to the lives of the Hindoo female part of your subjects, and for your humane and successful exertions in rescuing us, forever, from the gross stigma hitherto attached to our character as wilful murderers of females and zealous promoters of the practice of suicide...."

January 1830

SUTTEE PETITION

[From *Chundrika*]

(Against the abolition of the practice)

In expectation or receiving a reply to a petition on the subject, which was presented to the Right Hon'ble the Governor-General, this day, Thursday, the 2nd Maug, or 14th January, the undermentioned persons waited on his Lordship agreeably to his wish.

Nimy Churn Siromonee,
Hurronoth Turkobhooshun,
Bhowanee Churn Bundopadiah,
Baboo Gopeemohun Deb,
„ Radhakant Deb,
Maharajah Kallikishen Bahadoor,
Baboo Neelmony Day,
„ Bhowanee Churn Mettr,
„ Gocoolnoth Mullick,
„ Ramgopaul Mullick.

"The two petitions and the paper contain legal authorities which were presented to Government, and bear the signatures of 1146 persons. In one of the petitions there are the signatures of 652 respectable inhabitants of Calcutta — accompanying which was forwarded the paper of legal authorities signed by 120 Pundits. The other petition bears the signature of 346 respectable inhabitants of the villages of Belghurriah, Auriah-Duho, etc. — which was also accompanied by a paper of legal authorities signed by 28 Pundits."

The Governor-General received them in a condescending manner but rejected their appeal.

January 1830

DHURMU SUBHA OR RELIGIOUS SOCIETY

[From *The Samachar Durpun*]

"Buildings of the Society — When twenty thousand Rupees have been collected, it will be decided where & in what manner the building is to be erected."

On the 16th Magh, a meeting of the Society was held at Cossipore at the House of Baboo Prannath Choudry. At this meeting a few from Calcutta & a number of the most respectable inhabitants of Cossipore, Buranagur, Arreadaw, Dukhineshur, Belghuriah, Penhatee, Kamarhatee & other villages, who had received invitations from the secy., were present. Having been made acquainted with the objects of the Society, they voluntarily put down donations in the subscription books. At this

meeting it was also determined that "all those who having been born Hindoos should oppose Suttee, should be expelled from all Societies."

The Committee was reshuffled with the proposal of the secretary Baboo Bhobanee Churn Banoorjee with Baboo Krishnujeebun Bundopadhayu as assistant secretary to mobilise the work more vigorously.

February 1830

THE HUNDRED AND ELEVENTH MEETING OF THE GURRUM-SHUBHA

"Man is said to be a social creature ; hence it is that we so often form ourselves into little societies, that we may talk about something, be it sense or nonsense. The earth scarcely goes once round her annual path, but we see clubs formed advertised in Gazettes. A short time ago we heard of the *'Sheetul-Shubha'*, an association distinguished for the mild tolerance of its principles. Its sole design is to keep the atmosphere always cool, that the Hindoos may deliberate comfortably on every measure that may affect them. In opposition of this, there has been formed a new club called the *'Gurrum-Shubha'*, a society which breathes a fiery defiance to all other sects and parties. Its chief object is to preserve the adoration of fire pure, and to extend its influence....

"...The hundred and eleventh meeting of the Gurrum-Shubha, then, was held at the house of Baboo *Bhoojunram*, situated in *Oottarpara*, at exactly half past 12 o'clock on Sunday last. After the members had assembled, Baboo *Ugny-Shurma* informed the meeting, 'that the sending of a petition to Parliament, in order to have permission to set fire to the Ganges (the chief goddess of the Sheetul-Shubha), would cost them about a hundred thousand rupees.' Upon which Baboo *Kangalee-Churn* moved, 'that the members would feel no difficulty in giving even three hundred thousand rupees, if the following resolutions were approved of, that every Hindoo be obliged to pay ten rupees to the Shubha, and that those who do

not daily feed the god of fire with ghee and faggots, or act in a manner unbecoming his sacred Commandments, pay one hundred rupees each. That if they fail to these the editor of the newspaper *Kundrika* expose them in his paper, and persuade his countrymen to make them outcasts.' The member upon his legs had not finished, when Baboo *Pallarum-Chundid* rose, and after having scratched his head for about a quarter of an hour (as is the elegant fashion of the natives) said; that the object of this Shubha, since it had been first proposed, was to preserve the worship of fire pure, by whatever means it could be effected, whether 'by force or guile.' That as the establishment of schools of all sorts, and the consequent diffusion of knowledge, prove prejudicial to our religion, it will be proper henceforth not to encourage learning.' This motion being put to the vote, the members agreed to it by unanimous consult. . . ."

". . .After this, Baboo *Sheetul Nausuck* proceeded in the following manner — 'Gentlemen, I cannot but congratulate you upon the success of the Meeting; ever since the coming of *Velatee men* into this country, our Religion has been treated with disrespect, but from the time of Gurrum-Shubha has been established, all this has ceased. To what can this be attributed but to the wholesome and beautiful laws which we have passed? You see, Gentlemen, the Hindoos are so effiminate and timid that the least thing we do frightens them, and attaches them to their religion, so that the more fiery our measures, the better shall the tenets of our God be obeyed —.' Upon which Baboo *Ugny-Shurma* began to praise the God of fire. . . ."

"Baboo *Bancharam* then thus addressed the meeting: 'Gentlemen, you see what a field of happiness for our women the present Governor has shut up, by preventing the practice of Suttee. He perhaps knows not that fire can do every thing, and that widows, who burn themselves with their deceased husbands, go at last to heaven. It will be expedient therefore to send a petition on this subject to both houses of Parliament, representing strong terms the incomparable reward that awaits Suttees for the trifling pain which they seem to undergo in this world. I would moreover propose that we entreat Parliament saving the lives of its subjects, and that the adorers of fire be allowed to do as they please, while the Government is required

to enforce every regulation that may be passed on this our Shubha. How glorious will it be for our religion, when every one is obliged to keep a fire lighted in his house all day and night, and to burn himself in it whenever he pleases. This motion being seconded, the secretary Baboo *Kangalee Churn* was accordingly desired to draw out a petition, for which he was to be paid. . . ."

May 1830

HINDOO COLLEGE

[From *The Samachar Durpun*]

"Last week we republished from the 'Chundrika' a letter on the subject of the Hindoo College, in which the writer has endeavoured to injure the credit of that Institution, by representing that it is in consequence of the inoculation there given to the students, that they are becoming lukewarm Hindoos. Upon this letter we beg to offer a few remarks. . . .

The observations made by the writer of that letter, we cannot but consider in many cases exaggerated. Trifling circumstances are by him magnified into grave offences. His object is to cast blame on the Institution & its conductors, and to prevent parents sending their children to it ; hence he charges those irregularities which arise from the reason of youth, exclusively on the College.

November 1830

JOHN BULL

COLONIZATION IN INDIA

Sir,

In your remarks in the John Bull of the 9th December last, you have left it to the natives, to express their sentiments as to the measure of colonization, which in the opinion of the radicals and Reformers seem to be indispensable to the happiness of the people of this country....

The Reformation of the people by improvement, or with its context reference by the cultivation of Letters, is thought on one hand a principal reason for colonization in India. But in order to bring into light the circumstances, which relate to the decline of Learning in India, I beg to observe in few words such circumstances, as might have escaped the notice of those vain speculators ; or is not likely to attract their attention, so far back as in the reign of Vikramadetaya and Sulivahana, the nine gems which adorned the court of the former, and the several eminent men of learning, who flourished during the reign of the latter : or otherwise if the decline of learning may be supposed to be the cause of any native negligence of the people of the country, it may be right to observe, that the intrusion of the Mahomedan power and the annihilation of the Hindoo Dynasty, have occasioned the declension ; and likely it were to be buried into oblivion, were it not that the love of knowledge, and zeal for the cultivation of national literature, that the Pundits perpetuated their researches, and continued, amidst the confusion of anarchy and fear of safety, their pursuits, we should have been to this time the severest mortification to observe, the total oblivion of our national literature.

To remedy this...British Government has taken an arduous interest in the improvement of the people, by the establishment of Public Seminaries....

The introduction of European colonists in India, under the

present existing state of the country, would be a measure highly mischievous to those colonists, and to the people of the country in general....

If commerce in India may be thought to be the resources, that may support the colonists in their wants, and necessaries, it must be properly known, that the commerce in India would not admit of further aggressions....

I am, Sir,

Calcutta 1st Jan. 1828 Your most obedient Servant

7 January 1828

COLONIZATION (Editorial)

We have given insertion in our paper of to-day a letter on the subject of colonization. As the bona fide production of a Native pen, this communication is worthy of notice: but our readers will doubtless agree with us, that making allowance for the trammels of the foreign language and idiom employed by the writer, there is evidence of a considerable acquaintance with his subject, and a knowledge of the leading principles of Political Economy as applicable to the circumstances of India, highly creditable to the author....

7 January 1828

OPPRESSIONS OF INDIGO PLANTERS

Sir,

I observe in your paper of the 7th instant, a letter signed J. on colonization, in which the writer most feelingly comments on the oppressions of the Indigo Planters, and seems to intimate, that Indigo factories, instead of being beneficial, are injurious to natives. I wish your friend had been a little more explicit, and pointed out distinctly the evils complained of, instead of making general assertions unsupported by any thing like argument or proof.

As far as I can understand the charges against us, it appears to be, that we occupy the lands in growing Indigo, that would be more advantageously cultivated in producing Paddy, and in consequence raise the price of rice higher than it was some twenty years ago. This according to the new School of Political Economy, may be a disadvantage, but I should have thought an admirer of Blackwood's System or Corn laws would not have admitted it to be very injurious to either the Ryot, or Jemadar....I admit, at once, that Indigo Factories have caused the rise — but not by oppression but by the distribution of an immense capital among the poorer class of Native Indians, giving them constant employment, and paying them liberal wages — have enabled them to procure the necessaries and comforts of life in greater abundance. Their greater expenditure has enriched the artisans &c., &c. and in consequence...the price has increased proportionally....

As to colonization, I have no remark to make, as I really know not what it means; and should be happy if any of its advocates would define, what the meaning of the term is, applied to India; but as it stands at present it is to me incomprehensible.

Your's
A Planter

Jesore, Jan. 11th.
16 January 1828

ANTI-COLONIZATION PETITION AND JOHN BULL
(Editorial)

The Hurkaru of yesterday has returned with uncommon vigour to the charge against "the Reverend Editor", as he is pleased to term us, on the subject of the Anti-colonization Petition. He has done us the honor to assign us an influence among the Native body, which we do not possess, and to which we have not the slightest pretensions. We are at this moment as ignorant of what the Zaminders, Talookdars, &c. intend to do about their petition to Parliament, as we were of its being in contemplation, until it was determined, on, by the native

gentlemen themselves. We have heard nothing on the subject for some time past, until the Hurkaru broke out in his yesterday's publication....

When did the Hurkaru discover, that we ever "raised the echoes of the Town Hall at all hours of the day and night?" ...If our arguments and reasonings on the subject of colonization have convinced one merchant of Calcutta, European or Native, they have done their duty, and we are right glad. We have said, and as we think, proved, that unrestricted resort to, and residence in India, of British subjects, would be detrimental to the interest of the British Merchant himself, already established here, and in all human probability destructive in the first instance, of the peace, the property and customs of the natives, as now enjoyed, and we need not say consequently, of the utter ruin of our Empire in the East. When therefore we witness a parcel of radical fools and rogues — ignorant the one half and deep and designing the other, laying their heads together to advocate, we raise our voice, and that lustily and we tell the Native Zaminders and others, that if they can satisfy themselves, that the prayers of a body, after all so limited, as our radicals are, can be expected to meet with attention from the Legislature....The radical both by their "MOUTH PIECE" and their organ may labour as hard as they please, to convince the public that the respectable part of the Native Community is in favour of Colonization — meaning thereby, as defined by the radicals themselves, an unrestricted resort to and residence in India, of all Europeans and others, who may chose to come to it....

23 January 1828

"THE GENTLE SLAVERY" (KERANEES)

Sir,

When the Editor of the Chronicle took it upon himself to characterize a considerable and useful portion of this community, as living in a State of "genteel slavery" it would have been well had he paused and considered comprehensive nature of the term.

Thanks for the modicum of common sense, which we are supposed to possess, in common, and perhaps in an equal degree with even the "great plural of one", the *mouth piece* of the radicals, his position is but a "quodest demonstandum" illiberal, dogmatical and absurd.

Let us examine it : the Keranees are living in a state of "genteel slavery". What is a slave ? An unfortunate whose physical power is devoted thro' dread of punishment to the unrequited service of a fellowman. What do Keranees ? They not only are copyists, but accountants, &c. and it is thro' their unostentatious labours, that the mighty engine of Government is kept in constant play : they are the connecting links, however humble, still as serviceable, as the proudest in the chain of society.

Now I would ask Mr. Editor with all deference (the case cannot apply to you*) what is the hired Editor of a Newspaper — in some cases the servant of the servant of a servant : what is any one who receives pay from a superior, if judged by this ridiculous and detestable standard ? Let him answer.

What would be with us ? — We are "genteel slaves" — upon his own shewing. What is he ? — We give the labour of the land, the application of the mind, for what feeds and clothes us, and all that dear to us — what does he more ? We will tell him he does *less* — we work our way in the world, humbly perhaps, but not uselessly : we excite no disaffection, render none discontented, sow no feuds in a peaceable society, strain no nerve for paltry party purposes, are grateful to a considerate Government and have sufficient sense to detect the wolf with sheep's clothing.

An Unconvenanted Assistant.

* Our correspondent is mistaken. —Ed.

26 January 1828

COMMERCIAL ASSOCIATION

Sir,

Pray what are you about, Mr. Editor ? Are you not sleeping upon your post ? There is at present an astonishing

movement in Calcutta and you do not give your readers any notice of it! If Messrs. Meckenzie, Lyall and Company were not so polite as to send me their Gazette I should till now be entirely ignorant of the Grand meeting which is to be held at the Exchange Room...to take into consideration the feasibility of a scheme set forth in a pamphlet, entitled "Proposals for formation of an Association to be called the Patriotic and Commercial Association."...

A Public Watchman.

31 January 1828

SERAMPORE MISSIONARIES

Sir,

It is a matter of just regret, that so many important and distinterested services meet with no return, but that of ingratitude or contempt....It is mortifying, that your zeal in watching the proceedings of the Serampore Missionaries, and reporting every rumour that escapes to their disadvantage, and exposing all their delinquencies real or imagined, should have brought you only "obloquy and evil words". There cannot be a doubt, that the objects you have had in view, were most praiseworthy....Your sense of public duty, has cost you many a painful sacrifice of your kindliest feelings....Instead, for instance, of gratifying the generous wishes of your heart, by exhibiting the princely liberality of the Missionaries in the sums they have spent upon Serampore College, you have been constrained to set their expenditure to the account of personal vanity....

Yours, &c.
Amicus.

2 February 1828

RADICAL REFORMERS AND JOHN BULL (Editorial)

Our Reformers, finding that the new Governor-General is not very likely to come into their views of the "claims" of the

Honorable Company, are endeavouring to insure the assistance of the old, when his Lordship shall have resumed his seat in the House of Peers....The Bengal Hurkaru actually unites with the India Gazette in applauding the Govt. on the ground of its leniency and generosity towards the press! How our LIBERAL contemporary comes to have forgotten the suppression of the Calcutta Journal — the banishment of Arnott from the country — the supression of the Calcutta Chronicle — the banishment of the Editor of the Bengal Chronicle, from his editorial chair, as a sacrifice to the offended dignity of Government, we are utterly at a loss to guess....

2 March 1828

COMMERCIAL BANK

Sir,

It was only this morning, that I had an opportunity of seeing your paper of last Saturday, in which you mention the detected attempt at an extensive forgery on the Commercial Bank....

It is ascertained that the forgeries, if not actually committed by the Native Writers and Accountants in a Merchant's office, are generally effected through their agency, their disposition to imitate handwriting and the smallness of their salaries, make them easy instruments for such practices. Let the letters or autographs of the Constituent be carefully kept out of the reach of all Natives or Subordinate Clerks or Writers.... They who know the nature of a Karanee's duties in a Merchant's office, will agree with me, that it is not necessary he should see the letters of the Constituent, no. acting as he does under a superior clerk, that he should know when a balance is intended to be fixed for the year, or when an account is liable to current drafts....

I am, Sir,
Your obdt. Servant,
Columbus

14th July 1828

15 July 1828

MORTIMER AND CO.

Sir,

. . . Everyone who knows anything of the manner in which money is collected in Calcutta, must be aware how greatly the persons who are to receive it are at the mercy of their collecting Sarcars — four or five hundred Bills are probably made out monthly, to which the Signatures of the Firms are attached (were they not, no one would pay the Bills) and then are placed in the hands of those *Collectors* who are pre-supposed to be faithful and honest in the discharge of their duty to their employers. . . .

An excellent plan as it appears to us, for detecting the knavery of Sarcars, would be for persons paying Bills, just to drop a note by their *own servant* stating "I have this day paid such and such Bills to your Sarcar who call himself — ." Persons at Barrackpore, Dum Dum or such places as collecting Sarcars are sent to, could transmit such per dawk — the postage could hardly be considered an object in comparison with the purpose answered.

30th July, 1828. Mortimer And Co.

31 July 1828

RADICALISM

Sir,

. . . Whoever had a doubt, that the East Indians are and were generally superior to the aboriginal natives of India? — not certainly in wealth — but in education, intellect and knowledge. . . . Are they not our children? And are they not disclaimed, spurned and rejected both by the Hindoo and Mussalman? And shall we also, who gave them birth, turn and trample upon them? The native petitioners admit that they "were contented to submit without repining to a state of things, in which they were not distinguished from the rest of their countrymen" and "who were before scarcely even on a level with themselves;" but now that they have been admitted to sit

on Juries, they feel it necessary to be greatly degraded. . . .British Parliament do not give to the natives the immunities and privileges to so full an extent, as to the East Indians — they argue or atleast their arguments imply, that the latter should not receive more than themselves — now this certainly is *liberality!* — alias *radicalism* !

The Gardens, 31*st July.* *A friend to the East Indian.*

2 August 1828

NATIVES AND INDO-BRITONS (Editorial)

. . .We cannot, however, do that part of A Native Born Christian's letter where he adverts to the comparison between the Natives and Indo-Britons, the injustice to abridge it — and his remarks are sensible — too home ; and too consonant with what everyone knows, who is not a downright *Radical,* not to deserve being extracted :

"To the errors of Judgement" says he "excited above, I am forced to notice a dereliction from fact. . .injurious to framers of this petition, and wholly unaccountable, unless we suppose that the violence of Hindoo resentment, looking for an object to wreck itself upon in the blindness of anger, fell into this deplorable inadvertency. . . .

The Hurkaru thus dismisses in about seven or eight lines the above contention.

"On the comparison so invidiously instituted between the intellectual condition of the Hindoos and the East Indians, we refrain from saying anymore. There has already been enough said on the subject, *it is foreign to the question at issue,* and our space is limited. . . .

The Editor of the Hurkaru has not only got into a false "but a most perfectly ridiculous 'position' by his attempts to prove the proposed native petition against Colonization a 'disgraceful' affair.". . .

6 August 1828

APPRENTICING SOCIETY (Editorial)

The third report of the Calcutta Apprenticing Society has been published. Of the object and character of this praiseworthy Institution we believe the public to be pretty well aware, and we are happy to think that the information now given officially, is more favourable than rumours....By the report of the preceding year, a balance in favour of the Society to the amount of 3,187 appeared....An appeal to the public, however, and the liberality of the different Insurance Offices, enabled the Society to discharge all claims and to support the establishment upto the end of February....The Committee, however, state that now their affairs are in a much more flourishing state than they had been any time during the year, and that from quarters of the highest respectability they have received promises of support....

11 August 1828

THE INDIA GAZETTE.

PUBLISHED DAILY.—Price [illegible] per Month [illegible] per Quarter [illegible] per Year.—Payable in Advance.

VOL. II.]

CALCUTTA, WEDNESDAY, FEBRUARY 1, 1832.

[illegible]

THE [illegible] PERFECT [illegible] [illegible]

A CAPITAL COTTON SCREW. To be sold [illegible]

C[illegible] [illegible]

A HOUSE, in Machuabazar Gully, Mirzapore, Calcutta. To be sold by public auction, by Tulloh [illegible]

A SUPERB selection [illegible] [illegible]

[illegible]

HIGHLAND WHISKEY.—Messrs. Tulloh and Co. [illegible]

1832.—A[illegible] FORGET ME NOT [illegible]

THE NEW TEAS.—Messrs. Tulloh and Co. [illegible]

NEWLY INVENTED PATENT SPRING [illegible]

HERMETICALLY SEALED SALMON [illegible]

[illegible]

[illegible]

H[illegible] [illegible] Messrs. [illegible] & CO. [illegible]

THE [illegible] [illegible]

N. B. The [illegible]

[illegible] January, 1832.

NOTICE.—Messrs. GARDNER and Co. beg to inform the public, that they will undertake to pack [illegible] of INDIGO and LAC DYE at the following rates. [illegible]

Apply at No. 13, Mangoe Lane, or 27, New China Bazar.

January 30, 1832.

NOTICE.—Messrs. Gardner and Co. beg to inform the public that they have opened the House No. 14, Mangoe Lane [illegible]

All [illegible] punctually attended to.

[illegible] January, 1832.

NOTICE [illegible]

Calcutta, January [illegible] 1832.

NOTICE is hereby given, [illegible]

NOTICE [illegible]

[illegible] August 1832.

E[illegible] [illegible]

WHITE SPARKLING CHAMPAGNE.—Messrs. [illegible]

PORT WINE and SHERRY.—London bottled Port [illegible]

Calcutta, January [illegible] 1832.

ON SALE, at the Godowns of [illegible] PALE ALE, STOUT and PORTER, [illegible]

PALE BRANDY.—Messrs. [illegible]

[illegible] January, 1832.

DENTIFRICE [illegible]

[illegible] January, 1832.

WANTED a GOOD [illegible] Apply to Messrs. [illegible] and Co.

THE CALCUTTA

ANNUAL DIRECTORY

FOR 1832.

[illegible]

[illegible]

Calcutta, January [illegible] 1832.

FOR LONDON.

[illegible]

FOR LONDON.

The H. C. C. ship [illegible] [illegible]

N. B. This ship will [illegible]

[illegible] January, 1832.

FOR LONDON DIRECT.

[illegible]

Calcutta, January [illegible] 1832.

FOR LONDON DIRECT,

To sail on [illegible] February

The H. C. C. ship [illegible]

Calcutta, January [illegible] 1832.

INDIGO FACTORIES FOR SALE.—[illegible]

[illegible]

Calcutta, December [illegible] 1831.

OFFERS [illegible]

[illegible]

HOUSES TO LET.

[illegible]

Calcutta, [illegible] Dec. 1831.

[illegible]

THE ALMANAC

FOR 1832.

JUST Published, and for sale at this Office, [illegible]

M[illegible] [illegible]

[illegible]

SALE THIS DAY [illegible]

PEREMPTORY SALE [illegible]

[illegible]

WHITE SPARKLING CHAMPAGNE.—[illegible]

MACKENZIE, LYALL & Co.

B[illegible] [illegible]

MACKENZIE, LYALL & CO.

S[illegible] [illegible]

MACKENZIE, LYALL and Co. [illegible]

J. L. [illegible]

T[illegible] [illegible]

[illegible] & CO.

Calcutta, February 1, 1832.

S[illegible] [illegible]

[illegible]

[illegible]

W[illegible] [illegible]

D[illegible] [illegible]

The Bengal HURKARU and Chronicle.

A NEW SERIES OF THE BENGAL HURKARU—CALCUTTA JOURNAL—SCOTSMAN IN THE EAST—COLUMBIAN PRESS GAZETTE AND BENGAL CHRONICLE.

(Published Daily – [illegible] Rupees per Month; [illegible] Rupees per Quarter or 64 Rupees per Year – Payable in Advance.)

VOL. III.—No. 7.—NEW SERIES.] CALCUTTA—THURSDAY, JANUARY 8, 1829. [VOL. LV No. 4[illegible] OLD SERIES

INDIGO SEED.—About 1,000 maunds of [illegible] seed, may be had deliverable at Cal[illegible] in February, by applying to Mr [illegible], or to Calvert and Co.
Calcutta, January 7, 1829. (31)

ARMENIAN PHILANTHROPIC INSTITUTION.—The Public are hereby informed, that the Eighth Annual Examination of the pupils attached to the above Institution, will be held on Saturday next, the 10th current, at nine o'clock in the forenoon, when the attendance of such Ladies and Gentlemen as feel an interest in the education of youth, is respectfully solicited.

January 7, 1829. } P. JORDON,
No. 8, [illegible] } Hon. Sec.

SIXTH LAUDABLE SOCIETY.—Notice is hereby given, that a half-year's Subscription on Shares held in the Sixth Laudable Society, falls due on the 1st proximo, and Subscribers are requested to remit the amount of their respective Subscriptions to the undersigned, who will grant Receipts for the same.

ALEXANDER & CO.
Secretaries and Treasurers.
Calcutta, December 30, 1828. (7[illegible])

ELEVENTH SUPPLEMENTARY LAUDABLE SOCIETY.—Notice is hereby given, that a half-year's Subscription on Shares held in the Eleventh Supplementary Laudable Society, falls due on the 1st proximo, and Subscribers are requested to remit the amount of their respective Subscriptions to the undersigned, who will grant Receipts for the same.

ALEXANDER & CO.
Secretaries and Treasurers.
Calcutta, December 30, 1828. (7[illegible])

BROWNE'S CONTINENTAL CLARET.—Messrs. Palmer & Co. have received a consignment of the above from Messrs. R. D. and J. A. Browne, the proprietors of the [illegible] Contract, at half [illegible], which to ensure a speedy sale they propose disposing of at 25 Rs. per doz. A small quantity of last year's importation, but [illegible] deteriorated, genuine and may be had at 16 Rs. per dozen, in bulk [illegible].

This Wine is recommended with the greatest confidence, as possessing flavour and body equal to [illegible]. (4[illegible])

E[illegible] CLARET.—From the respectable House of [illegible], of Leith, at 25 Rs. per dozen.
(264) PALMER AND CO.

S[illegible].—[illegible], pale and brown, from the respectable house of [illegible], of London, in [illegible], at 900 Rs. per pipe.
(26[illegible]) PALMER AND CO.

FOR SALE, [illegible] A BROADWOOD GRAND PIANO [illegible]
Jan. 7, 1829. (4[illegible])

FOR SALE, at the [illegible] of Messrs. [illegible]. The much approved BURGUNDY per [illegible] "[illegible]" at 30 Rupees per dozen [illegible].
N. B.—Parties in the Mofussil are to apply [illegible]

HOUSES TO LET.

A capital Three Storied House, No. [illegible], [illegible]
[illegible]

[illegible]

THE HORSE SALE.—Messrs. Leyburn and Co. will put up by Public Auction, the following Carriages, Buggies and Horses, This Day, Thursday, Jan. 8th, 1829:—

A [illegible] Stuart's Chariot, complete, the property of A. J. Colvin, Esq. of the Civil Service, returning to England.

A pair of handsome [illegible] Mares, 14-3 high, 5 years old, the property of ditto.

A capital chesnut Mare, to match the above, the property of ditto.

An elegant half panneled Buggy, the property of Dr. Todd, about to proceed to Europe.

A pair of valuable dark brown Horses, 14-3 high, [illegible], the property of Wm. Boyd, Esq. [illegible].

A superior brown saddle Mare, 14-3 high, 6 years old, warranted sound and quiet.

"Bachelor," an excellent black Horse, 14-3 high, 7 years old, warranted sound and quiet.

A young well finished Palkee Carriage, by the late Mr. Parkins.

Besides several other valuable Carriages, Buggies, Dogs, Palankeens, &c. &c.

MR. H. WOOD'S PROPERTY.—Messrs. Leyburn & Co. beg most respectfully to announce to the public, that on Saturday the 10th Jan. 1829, they will submit for peremptory sale at his residence on the South of the [illegible] Jail, Garden Reach, the whole of the elegant and valuable Household Property, well known Horses and Equipages, together with the cellar of Wine and Farm [illegible] stock, belonging to Henry Wood, Esq. H. C. C. S. about to return to England.

BISHENPORE AND [illegible] INDIGO FACTORIES.—For Public Sale, By Leyburn & Co. on Friday, the 16th January, 1829 [illegible] Factory, situated in the district of [illegible], about 75 Miles from [illegible]. The Concern has 2 pair of Vats, [illegible] on which the Factory stands [illegible] 62 beeghas of Land around the Dwelling House, [illegible] 3 Rs. per Beegah per annum [illegible] a perpetual Lease [illegible].

[illegible] Factory is also situated in the same District on the bank of the Kally Nuddy, about 10 miles from that station [illegible] 3 pair of Vats, the ground on which the Factory is built and the Land [illegible] 40 Beeghas, subject to an annual rent [illegible].

MR. R. BROWNE'S PROPERTY.—Messrs. Leyburn & Co. have the pleasure hereby to announce to the Public, that towards the end of the month they will submit for peremptory sale at the residence of the [illegible] Road, Alipore, the whole of the neat and valuable Household Property, Horses and Equipages, belonging to Robt. Browne, Esq. H. C. C. S. about to return to England.

INDIGO CONCERNS.—The following valuable Indigo Concerns of which particulars are to be had on enquiry at Messrs. Palmer and Co. are for sale.

[illegible], in the district of [illegible], consisting of the Factories of [illegible] with 3 pair Vats, [illegible] with 1 pair Vats and [illegible] with 2 pair Vats. The cultivation is about 1700 beegahs [illegible] about Rs. 1700.

[illegible]

PALMER AND CO.
Calcutta, [illegible] 1829. (2[illegible])

WINES, [illegible] STEWART, MARSHALL & CO. [illegible]

[illegible]

On Saturday the 10th Instant will be published,
BY SAMUEL SMITH AND CO.
A NEW EDITION OF THE
RULES AND ORDERS
OF THE
SUPREME COURT OF JUDICATURE
AT FORT WILLIAM IN BENGAL,
Edited by
LONGUEVILLE CLARKE, ESQUIRE,
BARRISTER AT LAW.

The following alterations and additions are to be introduced in the forthcoming Publication, which, it is hoped, will considerably enhance its value with the profession:—

1. The [illegible] Rules and Orders which have been made since the last Edition have been added to the present Work.
2. All the marginal references throughout the Work have been carefully revised and the numerous errors in the former Edition corrected.
3. [illegible] have been placed to the Charter and to those parts of the Acts of Parliament which are published, referring to the prior and subsequent Acts by which they are affected.
4. The Decisions of the Supreme Court at [illegible] different times on Points arising out of the construction of the Rules, [illegible]
5. A Statement of the practice which prevails in England [illegible]
6. A new and extensive Index for the whole Work.

Many of the notes of the Decisions in Court, are taken from the MS. of Sir Francis Macnaghten, which is now in the possession of the Editor and which was kindly given to him by that learned Judge for the purposes of the present Publication. The Editor is also indebted to Mr. Fergusson and Mr. Turton, for notes of several other decisions and the remainder have been taken by himself in Court.

The price of the Octavo Edition is 12 Rupees, the Quarto Edition 16 Rs.

To those Gentlemen who are not in the habit of [illegible] the Octavo Edition [illegible], while the Quarto Edition is published [illegible]. The Quarto volume is printed on thick Drawing Paper with a broad Margin, which it is considered will be found preferable [illegible].

☞ The copies will all be delivered stitched, and will afterwards be removed back to be bound, if required, the expense of which will be, [illegible].

FRENCH WINES.—Extract of a Letter from Mr. M. [illegible]: "Having [illegible] arrived in France [illegible] celebrated parts for the production of [illegible] Wines, and especially those adapted to the taste of the Indian community, I have to request, that you will make the same public, on receipt of this Communication, and state in the Calcutta Prints that you have received the Wines. [illegible]"

[illegible]

Application to Mr. [illegible]
12th Nov. 1828. (3[illegible])

RICKARDS'S OPINIONS ON INDIA AFFAIRS.

For Sale at the Bengal Hurkaru Library.

A few copies of the speeches delivered in the House of Commons in 1813, "relating to the renewal of the Company's Charter," by Robert Rickards, Esq. [illegible] Price 6 Rs.

Calcutta, Jan. 5, 1829. SAMUEL SMITH & CO.

For Sale at the Bengal Hurkaru Library.

A FURTHER INQUIRY into the expediency of applying the Principles of COLONIAL POLICY to the Government of India, and of effecting an Essential Change in its LANDED TENURES, and in the Character of its Inhabitants. By the Author of the [illegible]. Price, Rs. 6. SAMUEL SMITH & CO.

TERMS OF SUBSCRIPTION,
[illegible]
THE BENGAL HURKARU & CHRONICLE [illegible]

[illegible]

EXTRA LARGE SALE, This Day, the 8th day of [illegible] of WINES, SPIRITS, and HODGSON'S PALE ALE.

Messrs. Tulloh and Co. respectfully solicit the attention of their friends and the public to the [illegible] which will take place This Day, Thursday, the 8th January, 1829, [illegible] a choice stock of the very best quality of HODGSON'S FRESH PALE ALE, a small consignment, from the [illegible] Brewery, and guaranteed never to have been offered either by private or public sale before.

The whole carefully tasted by Watson and Co. [illegible] best ever offered for sale. Also, 15 Pipes and 9 Half Pipes of OLD CORDIAL MADEIRA that has been eleven years in the Country, [illegible] the richest Old Mellow London particular [illegible], and a [illegible] of [illegible] SPANISH SHERRY, in Butts and Hogsheads.

Messrs. T. and Co. recommend the Wine [illegible] good body and remarkable [illegible] flavour, and will be sold off absolutely to the highest bidders.

There will also be sold a quantity of the very finest White Champagne, Red Champagne, [illegible], Imperial Tokay, [illegible], Pink Champagne, [illegible], Hodgson's [illegible], Malaga in wood, [illegible] Old Hock, Muscat Wine, French Claret, Sherry in bottle, [illegible] COGNIAC BRANDY.

Messrs. Tulloh and Co. have the greatest pleasure in recommending the above Wines to general notice, [illegible]

VALUABLE LANDED PROPERTY.—To be sold by Public Auction, by Tulloh and Company, at their Auction Room on Thursday the 22nd January, 1829, that highly valuable Property, situated on the [illegible] Road, and adjoining [illegible]'s House, consisting of several ranges of new shops and Godowns, [illegible], with a considerable space of unoccupied Ground on the north side; the whole measuring about [illegible] beegahs [illegible].

A ground plan of the Premises, with proposed additions, may be seen at the Auction Room of Messrs. Tulloh and Co. (7[illegible])

FOR SALE.—At Tulloh's Auction on the 29th January, 1829, an excellent Factory, situated on the [illegible] river, [illegible] consisting of 4 pair of vats, with a cultivation of 1,200 beegahs [illegible]. For particulars apply to Messrs. Tulloh and Co.

MAPS, Charts, and Plans, [illegible] Apply to the Printer.

HODGSON'S PALE ALE, [illegible]
December 7, 1828.

A [illegible]

HARVEY AND [illegible]

T[illegible]

SHARES IN [illegible]

FOR SALE.—A Consignment of [illegible] PALE SHERRY and [illegible] CLARET [illegible].
T. & F. PALMER & CO.
Extract of T. and F's Letter.
"We have now sent some of the best [illegible]. The Claret is of the celebrated vintage of 1825."

A [illegible]

INDIA GAZETTE

ROY KALEENATH CHOWDRY

Baboo Roy Kaleenath Chowdry is a zealous advocate for the abolition of the burning of women, called in the language of the country Suttee. We shall here state, and reply to the observations of the Editior of the Darpan on this subject, in his paper of the 25th June.

The learned Editor of the Darpan has commended Baboo Roy Chowdry for his attempt to have the burning of women abolished, and so discover his own excellence. But he has said in several places that the people of Calcutta have given up all intercourse with the Roy Chowdry Baboo, and have ceased all interchange of invitations with him. According to the information we possess, we have to tell the Editor of the Darpan, that the Roy Chowdry Baboo is descended from the renowned and illustrious Bengalee Prince Pratapaditya, and is Zaminder of the town of Takee, and at the head of society there. In his society there are numbers of all the worthy Brahmuns, Bydyas, and Kayusthas. For conducting his business with Government, the Roy Chowdry Baboo resides at Buranugur, north of Calcutta, and there also he is the head of a distinct party, and has never wished to be admitted into any other party in Calcutta : But the members of every other party of Calcutta are constrained to respect those of the party in the Roy Chowdry Baboo's neighbourhood, for Jessore is the chief source of the Dwkyin-rarhee Kayusthas. And how can the people of Calcutta, which is not more than three cos in length and breadth, succeed in expelling a man, who is the head of society in a circle of two or three day's journey ? In this small place of Calcutta there are about five parties, containing fifty or hundred houses each ; and it is not customary for persons attached to one party to be honoured with invitations from those of another. On the contrary if even brothers be-

long to different parties, they do not eat together. Wherefore as the Roy Chowdry Baboo being at the head of his own party has no desire to maintain an intercourse with any other party, why should other persons come into his party? On the contrary neither they, nor the respectable heads of parties elsewhere desire to have any connection with the heads of any party but their own. In farther confirmation we have to inform the Editor of the Darpan that the greatest intimacy and mutual intercourse has been maintained by Roy Chowdry Baboo and those of his party, with Baboo Raj-Krisnu Singh, and Baboo Nabin-Krisnu Singh, of Calcutta and their party, who are descended from ancestors of ancient wealth, respectability, and worth, and are considered noble and spotless heads of parties in this town; through whose intermarriages certain Kayusthas have risen to such eminence as to be now themselves heads of parties; and who by giving great feasts of atonement have restored caste. Moreover, the Editor of the Darpan says, that the natives who are partial to the destruction of women have been employed for the last eighteen months in proclaiming the disgrace of Roy Chowdry Baboo: and this is fact. For, sometime ago Roy Chowdry Baboo invited to his house of Takee, on some particular occasion, the members of his own party, and all the chief men of the first society in Nuddea, and Calcutta, and its neighbourhood but sent no letter of invitation to the gooroos and pooroheets and certain chief men of the destroyers of women. On this account these reverend men, because of the loss of their gains and profits, roused their supporters the opposers of the saving of women, who in their resentment used every endeavour to prevent the chief men of the principal parties in Nuddea and other places from going. But these chiefs, by considering their going to the house at Takee for their own honour, have increased the rage and distress of the enemies of women. It is our certain opinion that these men, feeling mortified by this business and at the instigation of their reverend Pooroheets, have set themselves up to this time in every way to seek the injury of Roy Chowdry Baboo. And now many of the members of Dharma Sabha, and their Secretary, day and night are preventing intercourse with the Roy Chowdry Baboo in Calcutta and the receiving of

his gifts, by going from house to house, and setting before one some temporal or spirit beseech another. They are also spreading evil advice from place to place; and such member of the Dharma Sabha and their connections as are in the service of Government use every endeavour to turn all their influence to the injury of the property or business of Roy Chowdry Baboo. The Baboo instead of making any effort to oppose or counteract all this, is very careless about the matter.

The Editor of the Chundrika in reference of the observations of the Darpan has made a pretence of grief in his paper of the 14th Ashara, and remarks that to this day no other person of the same family has done anything to destroy religion. From this we conclude that the Editor of the Chundrika has through the lapse of years forgotten what his master taught him was the meaning of religion. For if he calls the murder of women by force religion, and their preservation irreligion, then on this scheme, let him blame whom he will; we need not notice it; and it will not grieve us; for it cannot be wonderful that those who with their whole souls strive for the burning of living women, should injure the interest of any person.

The Editior of the Chundrika also says, "that the Rajahs of Noornugger, the head of the illustrious Kayustha family of the Chowdrees, as well as Baboo Gooroopprisad Chowdry, the Chief Vakeel of the Court of Appeal, and very near of the same family, grieved at the regulation respecting Sattees both signed the petition of Appeal, and sent large donations to the subscription." We reply that we exceedingly regret that the writer of the Chundrika although convicted of falsehood cannot abstain from his untruths. For Rajah Pran Krishun Roy, Rajah Bydyanath Roy, and Rajah Mahesh Chunder Roy, the Rajahs of Noornugger, who were then in this town, and Baboo Goorpooprisad Roy Chowdry of the Court of Appeal, signed the address which was presented to our most gracious Governor-General on his abolishing the burning of women.

If they had been grieved, would they so promptly have signed the address of thanks. . . . There is none who is not under the influence of Baboo Roy Chowdry, and as to the Chundrika's assertion that he has been expelled from the society

of his friends and relatives, it will only subject the writer to general ridicule. Everyone despises the statement of the Chundrika, that the Roy Chowdry Baboo has been caught in the net of evil counsellors. . . .Had he fallen into the net of his evil counsel, he certainly would have made no progress in the conduct prescribed in the best Shastras. . . . This subject is now under discussion in most of the English papers and in many places in Calcutta. We hope therefore the Editor of the Darpan will reply to our remarks.

— *Cowmoodee.*

11 July 1831

H. L. V. DEROZIO ON THE DRAFT OF THE SECOND PETITION TO PARLIAMENT

A meeting of East India took place on Monday forenoon, at the Town Hall, for the purpose of approving the Draft of their Second petition to Parliament. . . .

Mr. H. L. V. Derozio having risen to address the chair, stated, that before proceeding to the rejection or adoption of the Draft of the Second petition, he would make a few remarks on the mis-statements and misapprehensions that had gone abroad, about the views entertained by East Indians of their disabilities. These grievances were of two kinds, political and legal; but it had been said, that they were seeking for privileges to which Europeans, and Hindoos and Mahamadanes, were ineligible. The petition stated that they were without any code of civil law. He did not know of any case in corroboration, but would not allow his want of information on this point to be conclusive against it. Judging from the law itself, the agrument was certainly in their favour, and nothing could be thrown into the opposite scale but prevalent practice, which a single decision would in a moment overturn. The law, whatever the practice might be, was unsuited to their condition, for it regarded them as Hindoos and Mahamadanes; but in what did they assimilate? Their conduct, habits, thoughts, usages, and feelings were totally dissimilar; and was it to be said in

the nineteenth century, that in legislating for a whole body, it could be just to place them under laws totally unsuited to their circumstances ? It surely could not be considered a great privilege to be placed under British Law. Let the many, who had been ruined in the Supreme Court, speak their sentiments on the subject ; but, bad as it was, it was better than the jumble of Hindoo and Mahamaden law to which they were subject the moment they crossed the Mahratta Ditch. One great evil arising from this state of the law was, that the greater portion of the East Indians, located as they were in Calcutta, had not the means of becoming acquainted with that to which they became subject when they passed its boundaries....I had been said with regard to the political and legal privileges which they claimed, that if admitted to the Civil and Military Services, they would in this ponit have advantages over what are permitted to the Hindoos and Mahamadens ; and at the same time would be entitled to hold lands in the interior, which Europeans were prevented from doing. The admission of the East Indians to certain rights, did not preclude the possibility of other classes of the population also securing to themselves the privileges to which they were entitled.

3 August 1831

LADIES SOCIETY FOR NATIVE FEMALE EDUCATION

The eighth Annual Meeting of this society was held yesterday morning, at the residence of the Venerable Archdeacon of Calcutta, in Clive Street. A report of the proceedings of the society during the past year was read, from which we learnt the following particulars.

The Native Female School in Baugh Bazar, near the side of the river, has been closed, owing to the conviction that the objects of the society were rather retarded than advanced by its operations ; the natives preferring to send their children where the least vigilance and strictness in the superintendance was observed. The operations of the society in Calcutta are now confined to the Central School, to which there has been

an increase of scholars. The number, however, varies daily, and especially with the seasons. During the cold season the daily attendance averaged about one hundred and eighty girls, but for the last month there have been two hundred and forty every day. A general remove takes place annually from the head classes, and frequently before the children have got through the preparatory books. Many, however, learn to read and spell during the time they remain, and obtain a considerable knowledge of the Christian system, at least of the points most essential to know and practice.

In the school held in the premises belonging to the Church Mission at Mirzapore, the number of scholars attending daily is between forty and forty-five, and at the last annual examination which was held in December they acquitted themselves in a highly satisfactory manner.

In Burdwan there are four female schools, the number of the scholars in which is one hundred and thirty-five, and they are divided into six classes, the two first of which at the last examination in February shewed an equal if not superior acquaintance with the subject of their studies to what those did of the boys' schools. The ladies of the station on ascertaining what further improvement might be made undertook the principal maintenance of the schools.

At Culna the school has fifty-three girls, of which number between thirty-six and forty-five attend daily. The course of education is similar to that generally adopted in the other Schools.

. . .The plan of forming a Ladies' Society and the attempt to establish a school at Benaras, met with the most cordial reception. . . .

Towards the conclusion of the Report there are the following observations. "In no case has the instruction of the children been found to affect to any extent the adult part of the population. On the contrary the influence of their seniors checks to a most powerful degree the benefits which must follow to the children themselves from the pains taken in their instruction."

12 August 1831

HINDOO ORTHODOXY

(From *The Enquirer*)

Our orthodox contemporary of the Chundrika is very active in publishing stories for the sake of fostering prejudice of the natives. After the abolition of the Satte his paper was full of instances of woman burning themselves alive inspite of the opposition of Government. We are indebted to the *Sambad Cowmuddy* for setting us right in these respects, and answering us that the examples of disloyalty mentioned by Bhobany Banerjee were creation of "the heat-oppressed brain." His attempts to lower down Baboo Roy Kaleenath Choudry in the estimation of the public have received their appropriate reward. Scarcely is the Chundrika published for a month but our secretary falls into a difficult situation. Many days did not pass after his exposure by the Cowmuddy when a new story was published in his columns. The subject of this was that an idol rose from the ground at Beneras, and that this was the true image of the goddess Juggatdhatry !!! Before its rising (or more properly her rising) she intimated to potter her intention of appearing upon an alarm of trumpets and other musical instruments. It is said that she insisted upon a procession of ladies attending her with music and publishing her divinity to the world. The Editor of the *Samachar Darpan* in noticing this tale, refers to another of similar nature, which was by trial proved to be a deceit.

We are at a loss to account for the purpose and intention of persons, who with the greatest confidence rush forward into the notice of the public, with tales and inventions that only lend to throw them into disrepute. The orthodox Hindoos whose credulity can only be exceeded by the tricks played upon them by artful persons, receive with greedy ears whatever is ministered to their belief. The Chundrika's triumph would be very short if the Hindoos could see their own faces. The friends of humanity will, we trust, lose no time in enlightening the minds of the Hindoos and making them perceive the deceits parctised upon them. The illiberal papers are indeed very great obstacles to improvement. They should be discouraged as much as possible. They should not be suffered to baffle the attempts of the patriot for any considerable space of time. Venality is very strong in

the orthodox; if therefore the influential sons of civilized England have any sincere wish to ameliorate the condition of the natives, they should render liberalism as particular recommendation to their favours. We know from respectable authority that there are persons among the orthodox flocks — persons who now stand as the defenders of faith, and who strangely animadvert upon the least deviation from Hindooism — who at one time were Christians when under the services of Bishops. Religious hypocrisy will perhaps tell us that these were real Christians; but that as soon as the rupees, annas, and pice were denied to them by the Right Reverends, they were — reconverted into Hindooism. When those round silver pieces bearing the stamp of "Shah-Alm-Badsaw" have such a magical effect upon our religious brethren, much may be done to discourage the rage of superstition if the influential members of the public take upon them to improve the condition of the natives. But stop a little — the growing spirit of opposing liberalism has become very general; papers after papers are getting up professedly for the purpose of defending the religion of the country. The *Probakhur* has brought himself to the notice of the public by the indecencies his columns abound with, and his intemperate abuses against the liberal Party. His example has fired others with a desire of gaining the same influence among the orthodox community, by pursuing the track he has pointed out. These reflections serve only to stigmatize the moral and intellectual characters of the bigoted Hindoos.... We do not know what terms to use in our notice of these people. The absurdities they advocate prevent us from being serious with them. The indecencies they bring forward disarm us and render us incapable of handling them.... We patiently look out for the day when they will tire themselves and their readers, and fall off from their vulgarisms....

15 August 1831

RAMMOHUN ROY

The following are extracts from letters we have received from our late Editor; the particulars touching Rammohun

Roy may be interesting to his friends and to the public.

Liverpool April 12, 1831 : — We landed here a few days ago (on the 8th), after a passage of four months and a half. Rammohun Roy is in high health and spirits, but suffering some slight pain from an accident he met with at the Cape, owing to the gangway ladder slipping down with him, by which he hurt his knee. I thought it would be well in a few days, but he has not yet recovered from the effects of it....

Rammohun has been visited by all the first people here, and I am remaining a few days in order to travel with him to London. It is impossible to describe to you the sensation he has created here ; new impressions of an engraved likeness formerly sent from India have been taken of him, and these are exhibited in every print shop in the place. We went on Sunday to a Unitarian Chapel and were nearly one hour getting out of it, owing to the extreme pressure of the crowd ; nor should we then have made our escape, if I had not induced the gentleman who was acting as my guide to get up on a seat and state publicly that Rammohun Roy was suffering from pain in his knee, by standing so long.... The crowd then gave way, and we effected our retreat. The East India Committee here, of course, have given our friend a most cordial welcome. They contemplated giving him a public entertainment, which however was politely declined, and have to-day sent a deputaion to wait on and congratulate him on his arrival, &c....On Saturday morning we start by coach for London, in order to be in the House of Commons on the third reading of the Reform Bill. On one point my communications with the East India Committee here and with many other gentlemen connected with trade are most encouraging....

Since I wrote the foregoing, the deputation from the East India Committee have waited on R. R. and in reply to their address, he expressed himself very warmly in favour of Colonization and the abolishing of all the monopolies of the Company. After speaking of the generally despotic character of their Government, he concluded by declaring that he could not quite go all lengths in wishing the unconditional refusal of the Charter ; that he was not hostile to the Company, but rather friendly to them, in preference to

the corruptions of Royal Colonial Governments, and with reference to abuses of the patronage, if left with ministers, provided they would accede to liberal modifications in their system of rule, particularly improvement of their Judicial System, the free Settlement of Englishmen, and the abandonment of their monopolies and commerce, that if they did not accede to all this he should be ready and willing to contribute his humble aid and co-operate in a zealous opposition to them. I find the general conviction to be, that the Reform Bill will be carried without a dissolution : the third reading (Committee) is fixed for the 18th.

We are to pay a visit to William Roscoe, one of the most eminent men which England ever produced. He is now in his 78th year....He is quite excited at the idea of the learned Hindoo's arrival, and of course eager to see him....

18 August 1831

HINDU FREE SCHOOL

(From *The Enquirer*)

On Wednesday last we had the pleasure of witnessing the first quarterly examination of the Hindu Free School, conducted by Baboo Madhabchunder Mullick and two other young Hindoo gentlemen. The boys assembled at 10 o'clock and about half past eleven the classes were called upon before Mr. Hare, Mr. Derozio, Baboo Dakchinnanundan Mookerjee, Baboo Rasick Krishna Mullick and a few other native gentlemen. The exhibition was extremely pleasant, and the progress the pupils have made reflects credit upon Baboo Madhabchunder Mullick and his assistants.

The Hindu Free School was first planned by a young gentleman with the pure motive of communicating instruction to native youth. The small fund that has been raised by subscription for its support, added to the patriotic spirit with which its teachers have voluntarily given their assistance to it, without any desire of gain, gives us cause to hope.... The students are at present limited to history, grammar, geography and arithmetic.

The natives have been hitherto indebted to European charity for education ; they have had hitherto no schools to attend but such as were established by the benevolence of foreigners. Time has produced a happy change ; they now see in their countrymen images of brethren ; they now feel the duty they owe to their country. Since the notice we took of a school at Andoola we have heard of several establishments in different parts of Calcutta, all conducted by Hindoos, and all expressly for the instructions of Hindoos. We understood from good authority that there are at present existing in this town six morning schools in six different quarters, where upwards of three hundred and seventy boys receive instructions. It is a pleasing incident that all these institutions have been projected and are materially assisted by the exertions of young men whose youth would never create in the philosopher any expectation of what they are realizing. These considerations must be gratifying to the feelings of a philanthropist, and should produce happy conceptions in the mind of a Hindoo. The growing spirit of emulation in furthering the interests of India, observable in these admirable young men, will gain new strength from every encouragement that may be afforded to their pursuits.... The spirit of liberalism has been widely diffused, and, that the march of intellect will now be retarded, is far from probable. When upwards of three thousand boys are receiving systematic instructions in the refined language of England we have nothing but hope upon our side. The rays that have emanated from the Hindoo College and that are now diverging to other places must eventually dissipate the mists of ignorance and superstition. When knowledge once begins its march, it cannot, without the greatest difficulty, be retarded in its progress....

The liberal, although now persecuted by the brutal tyranny of priestcraft, will soon have occasion to seal his triumph in the over-throw of ignorance....

6 September 1831

EDUCATION

(From *The Enquirer*)

Our knowledge of the various schools at present existing in Calcutta has given rise to several serious reflections into our mind. Education is rapidly advancing in this country, and sentiments of liberalsim are entertained by the Hindoos. There are more than 2000 boys receiving instructions in English literature in the many schools conducted here. Their minds, freed from the shackles of prejudice, are undergoing a complete change. Superstition, which kept them so long involved in moral debasement, is vanishing from their minds. Knowledge enlightens them and enables them to feel the truth and conform to her dictates....

When their thoughts and sentiments are refined, the occupations the natives were hitherto employed in, will not be suitable to them. When they think and feel so highly, they will not condescend to act as Sircurs and Karanies....If one that has laboured for years for the cultivation of his mind, be not better off than a common Sircur or Karany, serious evils will be the consequence....The progress of civilisation will be materially retarded. If, education be not duly appreciated, few will trouble their friends and relatives about it....

10 September 1831

RAMMOHUN ROY

(From *The Bengal Hurkaru*)

The following extracts from one of our communications by the Minerva, though not intended, like the others we receive from the same intelligent quarter, for publication, will, have no doubt, be interesting to our subscribers generally and to Native and other friends of that excellent and enterprising person, Baboo Rammohun Roy.

London, 6th May, 1831 — From Liverpool I wrote you a hurried scrawl and purposed dispatching from hence a regular journal but have been prevented by illness....

We remained in Liverpool a week, during which Rammohun Roy was visited by every person of distinction in the place, and lionized in, I can't tell, how many parties, morning, noon and night. He was much struck with the busy scene which the river presented....The word "comfort", he said, he for the first time understood after he landed in Old England ; but the railroad to Manchester was the thing which excited the highest degree of admiration which he could only express by an occasional exclamation....In order that he might be enabled to judge from actual experiences of the nature of this most stupendous work, the Managers, including the Croppers, made a party for us to Manchester by this new and expeditious mode. ...Rammohun Roy was actually unable to give utterance to a word (seeing the train) more than "Oh ! Lord ! astonishing." In order to convey an idea of the impression this novel and wonderful example of the power of machinery produced upon his mind, when the excitement subsided, he declared that these things indeed might be deserving of, or atleast receive, the credit of being miracles, as it seemed difficult to believe that mere human agency produced them. Once or twice indeed when the trains were passing he turned away with an expression almost of alarm in his countenance, as well he might !....

Someone conveyed us to the Royal Hotel, and we afterwards proceeded to inspect several of the manufactories, the Lancasterian School, &c. In some places we were obliged to walk, and then the scene that occured was most amusing ; every idleman, woman, and boy in the city, to say nothing of many who left their employment, crowded round us, all staring and shouting, and many of the women would insist on shaking hands with the King of Injee and tht "young prince", as they called them. Rammohun Roy deemed it necessary to stop and address them courteously, which only increased familiarity and gave time for additional number to display it. I expected some of the nymphs would have been for a hugging him at once. At the gate of one of the factories where we were thus stopped he urged the crowd to support the Reform Bill, at which they cheered most vociferously.

...After remaining altogether 9 days in Liverpool we

proceeded to London in one of the stages, taking the whole inside, and places for the servants outside. Whenever we got out or got in a dense crowd assembled, through which we found it dificult to make our way ; indeed the coach was surrounded at every place where it stopped even for two minutes....At a place called Market Street, where we dined at a wretched Inn, the host adressed him in bad French, and although answered in English of course, still he continued to style him "Mounseer" ; and I heard some of the people say that he must be Tippoo Sahib, or rather Tippoo Sabe....Rammohun Roy was installed in commodious lodgings (125 Regent Street) where, I should suppose, up to this date, that upwards of 200 persons, atleast, of distinctions, have called upon him : but he has not yet been able to return many visits, for I am sorry to say that he has been indisposed with severe cold, besides being troubled with his lameness. The venerable Jeremy Bentham called at the Hotel the second after Rammohun Roy was gone to bed, but would not allow him to be disturbed ; he left however a characteristic note, addressed "Jeremy Bentham to Rammohun Roy."... Rammohun Roy passed the next evening with this excellent and wonderful old man, who had not, I believe, for 15 years before called on any one....

On politics I need say no more...except that you may rest assured that the Reform Bill will be carried in the new Parliament by a majority of from 100 to 150. Rammohun Roy is enthusiastic about the Bill. I was with him one day when Sir Edward H. East and Mr. Wolrych Whitmore happened to be there at the same time, and I was much amused at the simple and direct manner of his attack on the Honorable Baronet for voting with those who opposed Reform....

I should not omit to mention that Rammohun Roy's young protege' Rajoo, when walking in the Park, saw the Queen, who immediately sent to call him, and conversed for sometime with him, asking numerous questions about India, Rammohun Roy &c.

12 September 1831

IDOLATRY

(From *The Reformer*)

অস্পুদেবা মণুষ্যাণাং, দিবিদেবা মুনীষিণাং।
কাষ্ঠলোষ্ট্রেষু মূর্খাণাং, যুক্তস্যাত্মনি দেবতা॥

Dear Countrymen, — Although I am pretty certain that nothing emanating from the liberal press can be pleasing to you, still I take the liberty of addressing you through the medium of the Reformer, trusting you will not fail to pay that attention to it which its importance demands.

The object of my present address is to bring to your notice the degraded condition in which you are placed; but I trust you will not consider this attempt presumptuous, and afford me that co-operation without which my best endeavours in your behalf will prove abortive.

If you will read the History of Europe you will find that all the countries in that part of the globe were once considered uncivilized, and England in particular, for its inhabitants would go about dressed only in the skin of wild beasts, but as soon as those nations began to emerge from the simple state of ignorance, they thought proper to use every means towards their improvement. One of the means which they adopted for this purpose, was to educate themselves to such a degree as to become competent for defending themselves against the machinations of priests and to acquire at the same time some idea as to the absurdities of worshipping idols and believing in the false pretensions of superstition. Now behold the flourishing state of England, see how much the people of that country have revised themselves in the estimation of mankind; nay, observe with attention the effects of their courage and fortitude. England, at half the distance of the globe from Bengal, has by the influence of her knowledge, arts, and sciences, added to her spirit of enterprize, conquered your country. They consider you as nothing better than phantoms in the shape of men, and if you have ever found any of them treating you with regard, it is owing to their liberal disposition, and not to any intrinsic merit which you possess. Now if such examples are prominent to your view, I wonder how you can be so indifferent as to

remain silent, and forget your country, never exerting yourselves to acquire knowledge. Therefore, dear countrymen, stand up, and use your utmost influence to bring yourselves into a state of civilization, educate yourselves, endeavour to leave off superstition, and the worship of idols. The civilized nations laugh at you for worshipping images, they say it is diametrically opposite to common sense and reason to consider a lump of clay formed by human hands into a figure as the Supreme Being. They moreover say that if your prejudices will not allow you to abjure your religion, you may follow yours own, — read the Vedant attentively and consult the impartial pandits ; you will then find how much you are in error, how much unprofitably you are wasting your valuable time in false devotion, and how carelessly you are tresspassing against the principles of Truth.

Many of you I believe, are most conversant than I am with our Mythology, and many of you may perhaps be better able to point out the real causes of the origin of idolatry. But impatient as I am to see this sort of worship entirely abolished, I hope I shall not be considered impertinent were I to make some observations on the question at issue.

Whether in Europe or in Asia, idolatry seems to have been uniform in its origin. In the dark ages heroes and men of extraordinary powers and acquirements were generally looked upon by the mob as supernatural beings and the constant endeavour of the priests, added to the exaggerated accounts of them given by the poets of their times, have wrought up by tradition into systems of Mythology. If among the ancient heathens of Europe we find a Jupiter hurling this thunder-bolts from heaven, and ruling the other Gods ; we find an Indra armed with the same insignia of power, occupying a similar station among the ethereal race of this country. . . . We cannot however help wondering how systems so absurd and ill-founded could gain so much credence among men, and notwithstanding the utmost efforts of education to ween them from the belief of these absurdities, they could continue in force even till these enlightened times. It is astonishing that in the very face of such injunctions of the Shusturs, Ram, a great Rajah, whose capital was Ajodaheah, in the province of Oude, and his wife

Seetah should have been transformed into a God and Goddess. Krishna, the anniversary of whose birth we celebrated the other day, was Rajah of Muthra, and has also been honored with the same distinction, Shiva, and his wife Doorgah, so well known among the Hindoos, were a Hill Rajah of Coelash....

It is difficult to convince a nation even of true and reasonable story, and without any very powerful influence it is certainly impossible to make it believe in the existence of male and female Deities, not to speak of the monstrous actions which are attributed to them....Nothing but the powerful influence of priestcraft could ever have effected or perpetuated such mighty mischief — such unaccountable errors among the people. Priestcraft has ever been the prolific source of superstition and idolatry, and King's craft has been its constant support; for both these crafts mutually conspire to perpetuate the power of each other over the mass of the people. But it is to be hoped that both these crafts are now become too old to be fit for carrying the people of this age across the dubious ocean of politics and theology and will soon sink into the gulf of oblivion.

Idolatry therefore, if you will consider minutely, is nothing but the priestcraft of the Brahmuns, and it has evidently been introduced and supported by them, for no other purpose but the securing of their own interests; because it is plain that true worship, which is simply an act of the mind, requires neither show, pomp, nor grandeur; but on the contrary these external exhibitions detract the mind from the contemplation of that spiritual Being who has no shape or material form. Look at the celebration of our various Poojhas and the form of worship practiced on those occasions, and you will be able to judge of the extent of the immense sums of money which are uselessly spent on these occasions. For what use, or for what purpose is this waste made, but to fill the pockets of the crafty and avaricious Brahmuns; for they are the persons who profit by it, as they receive everything which is offered to the idols. They are the persons who are treated and entertained on such occasions. In short, no ceremony of this nature can ever be performed without the interference of these priests of superstition.

The supporters of idolatry say, that idols and images were

introduced in consideration of the low state of education to which the people had formerly arrived, and which prevented them from conceiving any idea of the Deity in his pure and spiritual state. Upon this ground their conduct is defended against the charge of any sinister motive. But I would ask them, when the time will come that idolatry will be superseded by a pure worship? If the nation will never be fit for the worship of the Deity, then the pretence, that idolatry was only an introduction to that worship, is false, and it is plain that the originators of it never intended that a power system should supersede it: but if we are told (as we ought to be) that the nation is improving and approaching that degree of moral perfection which will fit it for the contemplation and worship of the Supreme Being, then idolatry ought to be abandoned in favour of the worship of one pure, eternal and spiritual God.

Now I beseech you, my dear countrymen, to consider these circumstances with an unprejudiced mind, and say whether you donot think it a trick of these. Brahmuns to introduce and maintain this system and form of worship; for had its origin been founded on fair motives and upon true religion, the Brahmuns would never persuade and allure the people to spend such enormous sums of money. But as they have rendered the income of these ceremonies their exclusive property, they of course try by every feasible means in their power to hold up and support idolatry as the only true and lawful mode of worshipping the Deity, and insist that it is absolutely incumbent on every Hindoo to follow those absurd doctrines.

If you think the observations I have made upon idolatry are just and reasonable, I expect you to forsake your ancient but absurd principles and loudly declare yourselves supporters of the abolition of the heathenish mode of worship. Idolatry not only impoverishes you, but makes you the scoff of mankind, and strengthens in a very great degree the power of superstition. However, remember as long as superstition and its offspring idolatry will reign in your country and govern your religious principles, you will not be able to meliorate your condition, nor will you ever be able to follow the example of your enlightened brethren. I have already pointed out to you the great benefit which the European nations have derived in con-

sequence of their having freed themselves from all these false notions and bigotry. If therefore you possess and feel in your bosoms the least spark of true patriotism, I entreat and implore you by all that is dear to you, to throw off the veil which obscures your sight, and unhesitatingly follow their example, by acknowledging the absurdity of such worthless professions.

The Secretary of the Dhormo-Shabha will endeavour by every logic in his power to mislead you ; but my countrymen, do not be so simple as to hear and attend to the absurd doctrines he may attempt to inculcate into your mind. Providence has blest you with the reasoning faculty, and has thus distinguished you pre-eminently above the brute creation. Use this faculty in determining between right and wrong, and instead of being led blind folded by a set of designing men, follow its sober and dispassionate direction. You will then, no doubt, regain what you have lost by the ignorance of your ancestors, you will rise in the scale of civilization, your political condition will then attain a more respectable footing in the civilized world, and you will enjoy real happiness, free from the annoying shackles of superstition, and regenerated as it were into a new life.

On this occasion I have addressed you only in a loose manner, upon the evil effects of idolatry in general ; but if I am permitted by the Editor of the Reformer, I shall hereafter enter into the particular evils which arise from particular idolatries, and shall endeavour to point out the absurdities of the various rites which have for ages past debased this fair nation into the deepest gloom or moral and intellectual degradation.

I am, dear countrymen,
Your sincere well wisher,
An Enemy to Superstition.

12 September 1831

PROPOSAL FOR ESTABLISHING A NATIVE THEATRE

On Sunday last a meeting was called by Baboo Prussanno Comar Thakoor, to take into consideration a proposal for establishing a Native Theatre. It was attended by a select few,

who resolved, first, that theatres were useful; second, that an association to be called the Hindoo Theatrical Association be established; third, that a managing committee be formed to take into consideration matters related to such an undertaking. The following gentlemen were elected members of the committee: — Baboos Prussanno Comar Thakoor, Sreekishen Singh, Kishenchunder Dutta, Gungachurn Sen, Madhab Chunder Mullick, Tarachaund Chuckerbuttee, and Huruchunder Ghosh.

This is a very laudable undertaking but under existing circumstances, it is questionable whether the originators of it have evinced due discretion. A theatre among the Hindoos, with the degree of knowledge they at present possess, will be like building a palace in the waste. Useful information should precede amusement; atleast, wise men will consider that proper. Let the Hindoos receive some degree of knowledge before they are to be entertained with theatres.

We hear that the performances are to be in English language — who advised this sage proceeding we know not; but it is surely worth re-consideration. What can be worse than to have the best dramatic compositions in the English language murdered outright, night after night, foreign manners misrepresented, and instead of holding mirror up to nature, caricaturing everything human? — We recommend our Hindoo patriots and philanthropists to instruct their countrymen, by means of schools; and when they are fitted to appreciate the dramatic compositions of refined nations, it will be quite time enough to erect a theatre.

14 September 1831

DEFENCE OF THE NATIVE CHARACTER
(From *The Reformer*)

We really regret to perceive that our liberal contemporary of the Hurkaru should have so far allowed himself to be misled in regard to our remarks in favour of the Native character as to say that "it is worse than folly in the Reformer to maintain the moral equality of the Natives with Europeans." It is natural

that a European should view the faults of his own countrymen with an eye of lenity and we admit national prejudice is capable of exerting a similar influence on a Native writer. But we should think common justice requires that ere a public writer is accused in a public print of holding forth certain wrong notions to the public, his own assertions should be well considered and no judgement pronounced against him upon the statement of a third person.

Although the Bengal Hurkaru has appeared in the lists against us armed with a sword of Native manufacture, yet we see nothing even in the sword which destroys the character of that portion of our countrymen whom we defended, or which in anyway penetrates our buckler guarded by the qualifications we clearly set forth in our former remarks upon the question at issue. We said in those remarks that it was not the character of the demoralized Native Sircars and others of low rank that we were defending. We admitted that in all nations there were good and bad men. And we only objected to the respectable and intelligent Natives being stigmatized for the crime of those who from bad education and from early immoral associations, are selling their conscience for filthy lucre....We have not seen any proof that Natives, who are situated similarly to those Europeans with whose morality theirs is compared, are more immoral than their western fellow beings. We said before "there are so few Europeans in this country, that for the most part they are placed in conspicuous situations and have a character and reputation to maintain; besides they are generally in good circumstances, frequent good society, and are otherwise so situated as to be out of the reach of temptation. Natives that are so situated are not perjurers."

We agree with our liberal contemporary that education will improve their morals considerably — yes, education will have that effect, and this improvement is already visible among the educated Natives. But it should not be forgotten that education when applied in the sense we are now using the term, does not mean the knowledge of the English or any particular language; but the cultivation of the understanding, the improvement of the moral sense and of good and correct principle. It is not "the art of speaking any language correctly", but a

science of the mind, dependent on no particular pursuit. In this sense it cannot be denied, that among the Natives there are numerous well educated men, who although ignorant of the English language are not ignorant or wanting moral principles, and can be placed in the balance against the English or any other nation.

In fact when a comparison of this kind is made, nothing should be so strictly attended to as the circumstances and the situation of the people who are compared. If the Hurkaru can reasonably say that "so great a horror of a lie have the English that they do not hesitate to risk their lives rather than submit even to the charge of falsehood." We can with equal reason say that Natives are ready to be fined, imprisoned, and to be deprived of their just rights rather than swear much less swear falsely. This is as notorious a fact as the one noticed by our contemporary and proves that (consider the subject in what light you will) there are good as well as bad men in all countries and that no sure datas can be obtained for an exact comparison of the moral characters of the nations.

— Reformer.

19 September 1831

FURTHER STATEMENT OF MR. DEROZIO, WITH PROOFS

Sir,

Supposing that you will republish Tit for Tat's (whom I shall in future call Captain MacNaghten) statement from yesterday's John Bull, I beg the favour of your giving a place to the following also.

Captain MacNaghten maintains that his name might have been obtained at the Bull office, and that he offered it to me upon a specific condition. This is false, and the following correspondence will prove it.

To The Editor of the East Indian.

Sir,

Having just perused your declaration that "no specific condition was mentioned" upon which you could obtain the real

name of Tit for Tat, I can only conclude that under highly excited feelings of the moment you may not have heard Tit for Tat assure you that in the event of your requiring satisfaction in the usual acceptation of the term and pledging your word that you demanded it for the purpose only, it would be given on application at the Bull office. Whether that specific condition was or was not distinctly and pointedly mentioned, I leave to your friend to declare on the word of a Gentleman.

Your obedt. servant,
23rd Sept. 1831. H. White, 10th N. C.

The gentleman alluded to by Captain White in the foregoing note was Mr. D. M. King, whom I immediately addressed, upon receiving it.

To D. M. King, Esq.

My dear King, — Read the accompanying note from Capt. White, and favor me with your reply to the part in which reference is made to you.

Your's sincerely,
23 September 1831. H. L. V. Derozio.

The following reply was instantly received : —

To H. L. V. Derozio, Esq.

My dear Derozio, — I have read Captain White's note, which accompanies your's just received, and beg to say in reply to it that I heard not a word about any condition upon which the name of Tit for Tat was to be given up to you, on applying at the John Bull office. I have a good recollection of what took place. The following were I believe the very words that passed.

Mr. Derozio. — Will you favour me with your name ?

Stranger. — I am Tit for Tat — I can not give you my name. If you apply at the John Bull office, you will know who Tit for Tat is.

Your's sincerely,
23rd Sept. 1831. D. M. King.

This letter was enclosed in one from me to Captain White, and must have been received by that gentleman, early enough to have been forwarded by him to Captain MacNaghten, that it

might have found a place in that person's statement. The public will judge of the falsehood of his story, from this sample.

Upon receiving the John Bull of this morning, I handed it to Mr. King, who was present during the assault, and asked him whether the following statement contained in it was true. He replied that it was not.

"I then addressed him, I believe almost verbatim, as follows. "Now, sir, having given you your punishment, I shall tell you more particularly why I did it. You published in the East Indian an assertion regarding me, which was wholly and grossly false. I applied to you in a courteous manner on the occasion, and gave you an opportunity of exonerating yourself from having been the inventor of it; and the result of that courtesy was the insolent letter I have already shown you. You knew perfectly well, I am persuaded, who the author of the letters signed Tit for Tat really was; and you must also have known that to that person you were under some degree of private obligation. Tit for Tat had never aggressed the Editior of the East Indian, and therefore your attack upon him was as gratuitous as its substance was totally false, and you added to the offence when you might have atoned for it. For these reasons I determined to punish you as I have done, and I must tell you that had I found in you a person who approached more nearly to a physical equality, in appearance, with myself, I should have made your punishment proportionably heavier; but I never set eyes upon you till now, and I accordingly had no idea of the utter pitifulness of your external appearance; however, as I came here, after having warned you against future insolence towards me, which warning procured me your last note, it was requisite that I should do as much as I have done to convince you I dealt not in merely idle threats. Having satisfied myself, therefore, I have only to add, that if you desire to obtain my name, with a view to requiring satisfaction for what has now passed, as that term is understood among gentlemen, you shall obtain it at the John Bull office, upon stating that as your motive for demanding it."

All this Mr. King declares was never stated, and that no such speech was made. — This is another specimen of Captain MacNaghten's regard for truth. But, let the public should

suppose that, although these statements were not made, there may be something in them which might affect me, if they had been made, I must say a few words. The only passage I can select of this description is —"and you must also have known that to that person you were under some degree of private obligation." Did you ever hear the like of this, Sir? Private obligation to a man whose person was unknown to me, who concealed his name, and who was therefore nothing better than a common ruffian! A hired assassin might at some period of his life have done me a service, and I, ignorant of his name and person, might have denounced him a villain, if my sense of public duty could have been so feeble as to have induced silence on my part had I known everything relating to him. — But what are my obligation to Captain MacNaghten? I wonder at his assurance. But a man who is a bully, a coward, and liar, may be anything else. I received three letters from him, (though his person was unknown to me) in his own name, in the course of my life, and fortunately they are in my possession. The first was accompanied by a note to Mr. Jerdan, Editor of the London Lit. Gazette. This note was to have been sent to that gentleman with the 'Fakeer of Jangheera', as a sort of introduction of the work to his notice. I did not solicit this from Captain MacNaghten, who was an utter stranger to me, and volunteered his services upon this occasion. His note to Mr. Jerdan has been of no use to me, although it might have been well meant. The second letter I received from Capt. MacNaghten was a complimentary one upon the publication of my last work. He there offers to write a review of it for some English periodical; but whether he ever did so or not, I cannot tell. I believe he never wrote it. The last communication I had from him was from Benaras. In it he requests me to take charge of a parcel which would be left with me for him; to forward it by baughy; to pay the postage; to repay myself out of the collections made by the sale of a lady's book; or to call upon him for payment. The parcel was sent; but as everybody knows the value of Captain MacNaghten's promises to pay, the fate of this promise may easily be guessed. Does he call this "a private obligation conferred upon me?" It is his peculiar way of conferring favors, as people who have suffered by his kindness, to the

extent of 1,30,000 can pretty well testify. — I never should have mentioned these matters, but for his having imposed upon me the necessity of laying them before the public. It is quite unnecessary for me to comment further upon his vulgar remarks, and those of his worthy compeer, the Editor of the John Bull.

In the Hurkaru of Saturday it is asked whether this same Tit for Tat was ever, himself, in the situation of Mr. Derozio? I will answer for him — never. He was called upon by two gentlemen, one of whom sent up his card to Mr. MacNaghten, and introduce the other to him when they met. I knew nothing of the people who called upon me. When they came to my gate, I inquired who they were, and a servant brought me back word that Captain White wished to see me. As I had no acquaintance with any Captain White, I sent for his card, and requested that, if he had not one, he should write his name. I received word that it was not necessary for him to do either. Captain MacNaghten was assaulted by a gentleman when Captain Husband struck him; I was assaulted by a nameless ruffian. Captain Husband offered him a meeting; Captain MacNaghten put it out of my power to demand satisfaction (even if he had been a person from whom it could have been honorably sought), by refusing his name and giving me a false reference. Captain Husband behaved like a man of honor and spirit; Capt. MacNaghten, like a ruffian and a coward. — Again; what similarity is there between my conduct and that of captain MacN. in the subsequent proceedings? Capt. MacN. brought his assailant to a Court Martial, and instead of challenging him, offered to meet an officer who had lost the use of his right hand, and could not pull a trigger! This was heroic, I requested two gentlemen to bear a message from me to Capt. MacN. Both declined it, because Capt. MacN. had placed himself beyond the pale of honorable satisfaction, the officers of H. M.'s 87th Regt. having unanimously refused to allow Capt. Kennelly to meet him. My friends refused to place me on a level with Capt. MacN. as Captain K's friends and brother officers had refused to place him.

Capt. MacN. has made one or two statements, which it is necessary for me to contradict. He says, I never asked him for his name. Mr. King's letter is a sufficient answer to that falsehood. Capt. MacN. says that I asked him to be seated: I did so, when

first came in, because I had not the least suspicion of his hostile intentions. I am sure that I did not, after he had assaulted me, and Mr. King cannot charge his memory with my having said anything of the kind.

That Capt. MacN. may not mislead persons ignorant of his desperate character, I must add a few words concerning the paragraph in the East Indian of the 20th which led to the correspondence between him and me, and his subsequent cowardly assault. He says that it is false. I reply that as far as his credit is concerned, he has long lost it with the principal and most respectable tradesmen in Calcutta. — Let him try to procure twenty rupees worth of goods without ready money from Messrs. S. Smith and Co., Messrs. Hamilton and Co., Messrs. R. S. Thomson and Co., Messrs. Burkinyoung and Co., Messrs. Leyburn and Co., Messrs. Thaker and Co., Messrs. Steuart and Co., Mr. Ostell or any of the other principal firms connected with the Trade Association, and he will find out the truth of what appeared in the East Indian.

I have no desire to continue writing upon this subject. Capt. MacN. has proved himself a bully and a coward. In his statement in the Bull he threatened to interfere with me again, if I gave him cause for it. Had he not been a coward, he ought to have kept his word yesterday.

25th Sept. 1831. H. L. V. Derozio.

26 September 1831

TIT FOR TAT AND THE EAST INDIAN

Sir,

As the Editor of the East Indian, or a person signing himself H. L. V. Derozio, has given his numerous readers of this day a statement, of what he declares transpired between him and me yesterday, will you be good enough to publish the following account of the matter, which is perfectly true throughout and which differs, in being so, from the detail of the Editor aforesaid. In the East Indian of the 20th instant appeared an editorial assertion at once false and unprovoked, which gave

rise to the correspondence and other occurrences herein detailed. (Here follow the letters already published from the East Indian in the India Gazette of Saturday last.)

After the receipt of such a communication as that, there was but one course left for me to persue, and that was to personally chastise the writer, leaving him to act in consequence of that step as he might think best for himself. True the note was one of those vulgar, blustering productions which could only excite a feeling of contempt in the mind of any man of honor and proper spirit for the writer of it; but while it was evident that that writer was precisely the sort of person who would have mistaken a passiveness prompted by contempt, for the effect of either moral or physical fear of the consequences of personal resentment, it became necessary to convince him that the same individual might, with sufficient consistency, both chasten and despise him. I accordingly went to his house the following morning, accompanied by a friend, and was shown into an office room where two persons were sitting. I did not know Mr. Derozio by sight, and therefore said that I desired to see the Editor of the East Indian. After some hesitation one of them replied "I am the Editor". "Then" said I "this note (Producing no 4) is your writing I presume?" He took it from me, looked at it, fumbled with it a little, and then with increased hesitation said that he had written it. Upon that I took it out of his hand, refolded it, returned it to my pocket, and then said — "Now, Sir, for the gross insolence of that note, I have come here to inflict upon you a personal chastisement," and then taking him by the collar, I gave him two blows with a light stick, which blows, though intended for his shoulders, fell upon his arm that had been raised to ward them. They were not of a nature to do him any sort of bodily injury, for I had no desire to do that, nor would the object I had in view have been attained by such an effect. He neither said anything, nor offered the slightest resistance, while this was going on; but on the contrary grew as pale as he could, and perceptibly trembled. I then addressed him, I believe almost verbatim as follows. (His entire address was being quoted by Mr. Derozio in his letter to the Editor, India Gazette, dated 26.9.1831.) During this time not a syllable had been attempted to be uttered by the

Editor, but when I had concluded, and was turning to go away, he said in a somewhat whimpering tone of voice, — "Now, Sir, if you will just sit down, I will explain to you all about it," to which I replied, "I did not come here, Sir, to listen to your explanations, nor to require your apologies," and immediately withdrew. In the course of about an hour afterwards the Editor of the John Bull received the following pert communication :

To Mr. Leighton.

Sir,

I desire to be informed who is the author of the letters signed Tit for Tat. The person in question having made a brutal assault on me this morning, I intend to proceed against him further.

Your's obediently,
H. L. V. Derozio.

Answer.

The Editor of the John Bull is only authorized to give up to Mr. Derozio the real name of Tit for Tat upon one specific condition and that condition not being complied with in the within note, the Editor declines communicating it.

1/2 past 10, 22nd Sept.

The alleged "brutality" of the assault can exist only in the imagination of one, who immediately after it, requested his chastiser to take a chair, and listen to his proffered explanations ; and his proceeding further against me (he not having so far proceeded at all) the phrase can only be understood to mean began proceedings, and consequently he must have known, from the condition I laid down to him, that my name would not have been formally communicated on the above silly and waspish demand. No one will impute to me, I think, the practice of the art of concealment as a controvertialist, and the unmitigated scorn in which I must henceforth hold Mr. Derozio, the avowed Editor of the East Indian, may prove his further best personal protection as far as I am concerned, should he not abuse the indemnity !

He now stands the self-convicted utter of a deliberate and slanderous falsehood ; without having even the heat of argu-

ment to refer to us some, however little, extenuation for such infringement of the truth; and he stands further convicted of the ineffable meanness of endeavouring, by the evasive language of his first note to me, to impress me with a belief that some member of the Trade Association was virtually my calumniator. His object in this attempt is obvious enough, but I speedily became convinced that the lie and the venom were undoubtedly his own; and I beheld the character of the man in the nature of his subterfuge.

Tit for Tat.

P. S.

Not only the friend who accompanied me prepared to vouch for the accuracy of the above statement of what passed in Mr. Derozio's house, but I call upon Mr. D.'s own friend, who was sitting there, to contradict it if it be a misstatement. Mr. Derozio says, in an account I have just seen in his own Paper, that he demanded my name. He never opened his lips, Sir, from the time he acknowledged his being the writer of the note I showed him, till he asked me to sit down and "listen to his lay", after my stick had been across his shoulders....

T. for T.

26 September 1831

CAPTAIN WHITE'S DECLARATION

To the Editor of the John Bull.
Sir,

Having perused Mr. Derozio's accounts of what transpired on the occasion of Capt. McNaghten having chastised him in my presence, with a stick, I hereby declare, on my word of honour as an officer and a gentleman that Mr. Derozio did not ask the name of Capt. McNaghten; that he requested Captain McN. to sit down and listen to his explanation after he, Mr. Derozio, had been caned; that Capt. McN. distinctly, but spontaneously, informed Mr. Derozio the name of Tit for Tat would be communicated to him if enquired for at your office, with a view to personal satisfaction; that I never refused to

send in my card, but on the contrary requested the people in the printing office to give me a piece of paper on which to write my name for Mr. Derozio's information, and that just as I had obtained a servant came to say that Mr. Derozio would see us, that no demand of my name had been previously made to me by any servant, that the reason I wished to send in a card was because on our entering Mr. Derozio's gate we perceived a lady sitting at what appeared to be the breakfast table, and desiring to avoid her presence, on such an occasion, we retired to the printing office, whence I thought the sending in my name would procure us an interview with Mr. Derozio himself; and lastly that Capt. McNaghten did, after he had chastised Mr. Derozio, distinctly and leisurely address Mr. Derozio....

Your obedient Servant,
J. H. White, 10th L.C.

28 September 1831

MR. DEROZIO

To the Editor of the John Bull.
Sir,

Disinclined as I am to lengthen a discussion which I did not bring before the public and arising from an affair which I was not the aggressor; and both shocked and disgusted as I felt at the reckless abandonment of the truth by Mr. Derozio — so that contempt alone is the sentiment I entertain for the untruth of his statements — yet I think the public have a right (if they are disposed to pass a judgement at all) at this stage of the business, to know from me the extent of falsehood with which I have been misrepresented, and the illustrations of that falsehood which I have the power to lay before them. There are many who may think, and who, I am certain, do think, that I should have treated with scornful indifference the offensive assertion in the East Indian which gave rise to this fracas; but I think it will not be deemed by any tolerably impartial person, that, if I consider it due to myself to refute it at all, I acted unbecomingly in my subsequent proceedings. I did not

expect that Mr. Derozio would have so flagrantly violated the truth as he must himself feel that he has done; and still less did I imagine he could get any other party, who was present at our interview, to support him in the manner which his friend, and (as I am told) Police Reporter, Mr. D. M. King has not hesitated to do. I am of opinion that the most dignified manner in which I can meet their very remarkable departure from the truth is to procure the formal corroboration of Captain White, of the accuracy of my statement, and then the public — putting all things together — may be safely left to estimate the respective accuracy of the conflicting testimonies. Before giving place to that document, I must state some points, not of a nature to be included in it, but easily provable, at least circumstantially; and demonstrable of discrepancies, on the part of Mr. Derozio and his friend, which must lessen their credibility in the mind of every impartial and discerning judge. In his first statement it will be observed that Mr. Derozio says not a word about his invitation to me to take a seat; but in his second statement, after seeing my assertion of the fact, he admits the point, only placing it at the commencement instead of at the conclusion of the visit. Again, Mr. King says he did not hear the specification of the condition on which I would put my name. On the other hand Captain White and myself declare positively and unequivocally to its having been distinctly made; but we cannot of course estimate either of the other parties' acuteness of hearing; but surprisingly it was not heard; would not the allusion to it in Mr. Leighton's reply to Mr. Derozio's demand of the name, have produced another note from Mr. Derozio to express his ignorance of the "condition" so that Mr. L. might have told him what it was? He appeared desirous to ascertain my name, and one would therefore naturally imagine that on his finding, for the first time, that a compliance with some condition was necessary to his obtaining it, he would hasten to learn what the condition might be, in order to judge whether or not it was one with which he could comply. Perhaps he will say that, in the interim, his friend Mr. King ascertained for him (vide his Saturday's account) that it was Captain McNaghten who had caned him, and that then he, Mr. Derozio, felt he

could not meet that person in a duel, because of an occurrence that had taken place six years before. Such is what Mr. Derozio has put forth as the reason of his passiveness, and the validity of such an excuse is worth examining. Not much more than two years ago, he admits that he was in private and friendly correspondence with me, and confesses that he accepted letters from me intended to do him service as a Poet with some gentlemen of literary influence in London, and that on the whole I was at least disposed to forward his wishes as well as I could. To be sure, he endeavours to qualify by saying that all I did was volunteered on my part, and that my letters to him prove it. His tone, at all events, proved that he expressed himself most grateful to me for the interest I took in his welfare; and if my assistance and encouragement were even as spontaneously given as he appears anxious to make the reader believe, still his acceptance of, and acknowledgement for them, proved that he felt it no degradation to receive them at my hands. If I could admit the spontaneity of my conduct on the occasion, I might place it to the credit of my heart at least, if without of my head; but the fact is that I was solicited to do what I could for Mr. Derozio, by a gentleman who was anxious about his literary progress, and I readily consented, without either knowing or caring whether that solicitation was made at the desire of Mr. Derozio, or not....

I am Sir, your's obediently,
R. A. M'NAGHTEN.

26th September, 1831.

28 September 1831

HINDOO FREE SCHOOL

To the Editor of the India Gazette.
Sir,

Should you be pleased to insert the following in the next number of your paper, you will confer upon me a great service. The difficulty into which I have been driven by the misrepresentation of my conduct in a public journal is sufficient in itself to entitle me to your favour. I shall therefore without further

delay enter into the task which I am bound by honor to fulfil. For you are aware, Sir, that nothing is so important and valuable to a man of principles and education as the position he occupies in public opinion.

The Hindoos, it rejoices the philanthropic to observe, are now enjoying the blessings of moral and scientific instructions; may, in some of their body the influence of truth and philosophy has been so considerable, as to enable them to perceive Hindooism in its real shape, — which is very, very ugly and horrible form indeed. These men knowing the extent of influence which error has for ages exercised over the minds of their countrymen, are endeavouring every proper means they can discover, to free the rising generation of India from the shackles of superstition....Nothing, therefore, Mr. Editor, can be more injurious to my character in public estimation than a charge that appeared against me in The Probhakur of the 16th September. I shall, at first, however, without examining into its nature, call the attention of your readers to the following lines of the Probhakur as translated by the Editor of Darpan: —

Hindoo Free School

"We have been informed by several estimable supporters of the above school, that at a late Committee meeting, Baboo Gangachurun Shen, Baboo Radhanath Pal, Baboo Madhabchunder Mullick and others of its principal Directors having assembled, proposed after much consideration, that they should have no co-operation with certain members, who are destroying religion by conduct hostile to Hindoo faith, and most pernicious....For this, we and many other return unnumbered thanks to those Baboos, for, through compassion to the poor, being seas of wisdom, they have like oceans of excellence overthrown a wicked enemy for the preservation of the Hindoo religion, and have created a bridge of glory. Well, well! may their hope and expectation be abundantly realized by the will of God! and may the school prosper...." From an attentive perusal of the above lines your readers will be able to perceive that the Editor of the Probhakur attempts to prove in some ingenious way, that the greater number of Directors of the Hindoo Free School have re-embraced Hindooism, and the

endeavouring to prevent the propagation of sentiments opposed to its tenets. I was indeed seized with surprise when I first read the above passage....The meeting he means to allude to, was held on Friday after the 9th September, at the school rooms of the Hindoo Free School. Having had the honor to preside over this meeting, I do fully remember all its proceedings, and am therefore very well aware that no such proposal as that the Directors of the "Hindoo Free School....Hindoo Religion", was brought forward in the meeting....I have been connected with this school since its commencement....The Directors of the H. F. School have ever cherished a desire to co-operate with all those "who are destroying religion by conduct hostile to the Hindoo faith."...

To the Public I will now speak thus, that they should repose no confidence in anything that is inserted in papers like the Probhakur until they find, by the most accurate examination, that the statements therein published rest upon facts.

I am, Sir,
Your obedient Servant,
Madhob Chunder Mullic.

30th September 1831.

1 October 1831

THE "EAST INDIAN" AND BABOO PRUSUNNU COOMAR TAGORE

To The Editor of the India Gazette.

Sir,

I have read in this morning's East Indian an attack against Baboo Prusunnu Coomar Tagore, the talented conductor of the Reformer, for inconsistency. It seems the Reformer has been some time ago attacking idolatry as it should do, although of late it has rather unaccountably given up the field against superstition entirely to his fellow Reformer, the Enquirer; a conduct which I certainly reprobate. But be that as it may, Baboo Prusunnu Coomar Tagore is now arraigned by the East Indian for celebrating an idolatrous Poojah; his conduct is charged with inconsistency, because he has attacked idolatry

through the Reformer, and at the same time celebrating idolatrous worship in his house. I think a bare statement of the circumstances under which he is placed will be sufficient to clear him from the above charge. He has attacked idolatry because he hates it from the bottom of his heart. I know he hates it as much as Mr. Derozio, the Editor of the East Indian, or Baboo Krishnamohun Banerjea, the Editor of the Enquirer, can do. Now for the other side of the story. He has celebrated an idolatrous Poojah in his family house, not because he approves of it, but because he cannot avoid doing it. The property he inherits from his ancestors is left to him on condition of celebrating this Poojah every year; for which a fund is deposited in his hands as a trust. Under these circumstances what is he to do? Ought he to give up his property and trust because he cannot enjoy the former on any other condition? Perhaps you, an impartial public writer, will tell us what Baboo Prasunnu Coomar Tagore ought to do. At all events these circumstances should be taken into consideration ere we put him down as guilty of inconsistency and double dealing.

May I ask Mr. Derozio if he never saw a rank Deist going to the Temple of Christ, and worshipping at his alter without a grain of belief in the Bible? If he answers in the affirmative, I think he should constantly expose their conduct as being more within the bounds of his vocation, than trouble himself about what Hindoos do — a subject on which, notwithstanding his pretensions, he has often betrayed great ignorance.

I hear Baboo Madhab Chunder Mullick has celebrated Durga Poojah at his family's house after all his declamations against Hindooism. What says Mr. D. to this? What says his friend Baboo Krishnamohun Banerjea to such doings?

We should also consider that even our Christian Government, in case of their becoming administrators to the property of natives, are in the habit of having the Shraddha, &c. of the deceased performed in the same manner as a Hindoo administrator could do. Now Shraddha is a religious ceremony of Hindooism. Is the conduct of Government there reprehensible?

Chitpore Road, I am, Sir, Your humble Servant,
15th October, 1831. A Native.

19 October 1831

MADHOB CHUNDER MULLIC

Sir,

In a letter that appeared in the columns of your paper... A Native has (through what motive I know not) charged me of a gross inconsistency....I would not have paid any attention to the sayings of A Native, had I not known that a misrepresentation of this nature, left uncontradicted, will produce in the public mind a very erroneous impression against my character....

...I beg to inform that Durga Poojah is a thing which is entirely against my principles, and I never have acted, nor will act against them, though I might be disliked by my kindred, hated by the Hindoos, and excommunicated by the Dhurma Shubha.

Your most...
Madhob Chunder Mullic.

21 October 1831

EDUCATED HINDU YOUTH (Editorial)

Our readers must have perceived from various recent indications and discussions, that considerable excitement has for some time past existed among the more intelligent and educated classes of the Native population of Calcutta. Here as well as elsewhere there is a conflict going on between light and darkness, truth and error, and it is because we cannot fully approve of the temper and proceedings of those who have our best wishes that we now advert to the subject, in the hopes of leading them to a more correct appreciation of the circumstances in which they are placed, and to the adoption of better adopted means for the promotion of their object. The labours of Rammohun Roy and the establishment of the Hindoo College have together contributed to give a shock to the popular system of idolatry in Calcutta, perhaps we might say in Bengal, which has evidently alarmed the fears of its supporters. A *Bruhmu Shubha,* or Hindoo Theistical Society, has been formed by Rammohun Roy and his friends, who besides have the command of several presses and conduct

several periodical publications both in the English and Bengalee languages. Those young men who have received their education at Hindoo College and have embraced liberalism, have not united with the former party, nor do they agree perfectly among themselves, but have apparently divided into two classes, according as they are more or less disposed to encounter all risks in their opposition to the prevailing system. The more moderate division have not any organ for the communication and defence of their sentiments; while the Ultra or Radical party have boldly taken the field, and are carrying on an active warfare against their opponents. While we wish well to all, it is this last mentioned party that have our warmest wishes in their favour, and we trust they will receive with candour the suggestions we are about to offer, dictated by a conviction that they are, in some respects, mistaking their mission and the nature of the means most likely to promote it.

The first objection we have to make against their proceeding is that instead of limiting their attention to essential, they lessen their own influence and strengthen the cause of their idolatrous opponents by unnecessarily running counter to customs and institutions of native society. We take it for granted that their object is what it ought to be, — to make a stand against the folly, the vice and the impiety of idolatry, and to vindicate for themselves and others the right of conscience, the right of exercising their own judgement on moral and religious truth, and the right of acting in conformity with the connection of their own minds. These are noble objects worthy of every sacrifice they can be called to make, and we would not recommend anything that would in the slightest degree compromise them. But the attainment of these objects, instead of being furthered, will be retarded by certain views which in their minds appear to be combined with them. For instance, indiscriminate eating and drinking, *i. e.*, eating and drinking not in conformity with the rules of caste, are inconsistent with the enjoyment of respect in Hindoo society as at present constituted, and are consequently incompatible with the possession and exercise of a salutary influence over those who compose the society. Yet most of those of whom we are speaking despise the rules of caste and refuse all conformity to them, by which

means they not only banish themselves from Hindoo society and lose all influence over it, but even supply their enemies with a handle against themselves, as if their only purpose in rejecting the religion of their country was to obtain the gratification of their appetites. We are far from thinking that the institution of caste is harmless, but the observance of its rules in respect of eating and drinking need not trouble any man's conscience ; and the only question is, whether more good will not be done by conforming to them than by violating them, always combining the observance with the open profession of those sentiments and principles which will prevent it from being misinterpreted. Another instance occurs to us of the way in which popular prejudice is unnecessarily offended and native customs broken down. Everybody knows that good manners, according to the etiquette introduced by the Mussalman courts, require a native to have his head covered in the presence of others, but some of our youthful Hindoo Reformers, from a weak imitation of English customs, are now in the practice of going about with their heads uncovered. Such sights have grated harshly on our associations : how must they be regarded by their bigoted countrymen, to whom habit and custom are everything ! They must shut the door against the entrance of every argument which might otherwise find access to their understanding. They must awaken and strengthen every prejudice which might otherwise, by almost imperceptible approaches and in a thousand nameless ways, be undermined and destroyed. As our reformers wish to be considered philosophers, they should not forget that it is human nature they have to work upon.

Another way in which they are acting unworthily of themselves and creating, amongst the English community atleast, a moral impression against their cause, is by treating with scorn and contumely the praiseworthy literary exertions of their idolatrous opponents. The example which we quote here is the case of Raja Kali Kishen who lately published a translation from the Sanskrit of the "Neeti Shunkhulun, or collection of Sanskrit slokas of enlightened Moonees." To judge correctly of the reception, to which this work was entitled, we should not only consider the character of the work, but also the situa-

tion of the translator. The work itself doubtless contains many puerilities, but to our apprehension it also contains some beauties, and unfolds a page of human nature from which we acknowledge that we have derived both amusement and instruction. But let the work be from beginning to end as silly as it has been unjustly represented to be, still it is an attempt atleast by the translator, to communicate moral instruction to his countrymen, and to make English readers better acquainted with the contents of Sanskrit literature. Are these objects to be met with vollies of ridicule or abuse? The Raja Kali Kishen is an evidence and representative of one of the beneficial effects that has been produced upon the wealthy Hindoos by the progress of education. Possessed, we believe, of great wealth, his understanding and his attainments are not of that class that would raise him to great eminence among his countrymen. Fifteen years ago a Hindoo of this description would have plunged into sensuality and expended his superfluous riches in the most evanescent gratifications. Instead of following in this respect the examples of others by whom he is surrounded, he is laudably desirous of benefitting his countrymen, and the desire alone to be useful ought to procure him the respect and co-operation of every well-wisher to the progress of the society. Yet because the mode he has adopted does not fully meet the wishes or expectations of the reformers, he is met with a storm of obloquy far more to be regretted on account of its authors than for his sake. These are not the doings of real reformers.

We shall advert at present to only one other point. They not only unnecessarily shock the prejudices of their countrymen by disregarding their long established customs, and excite deserved odium on their opponents, but even in opposing what is wrong they do not pursue that temperate and consistent course which would satisfy the mind of the observer that their opposition is founded on sound principle and good feeling. We would not refer to the incident which occurred at the house of the Editor of the *Enquirer* in proof of this, if we did not know on authority which cannot be questioned that it is not a solitary instance in which the tenderest prejudices of the Hindoos have been grossly insulted and trampled on. We now refer to it, as it has been amply explained and atoned for, only for

the purpose of showing the nature of the acts to which we refer. In acts of this nature there is a radical intolerance which is utterly opposed to that philosophy and love of freedom and truth and virtue of which such ample profession is made. We may refer also an illustration of what we mean to the pages of the *Enquirer*, the chief organ of the party. There we find almost everything that is calculated to irritate and inflame, scarcely anything to persuade or convince. When it is considered that the writers are young and inexperienced, imperfectly acquainted with the language in which they write, superficially informed on the religion of their forefathers which they have forsaken, and not even professing to have any system of their own to substitute for it, we may conceive...and conclude that until it is abandoned they must abandon all hope of being useful in the cause of truth and virtue.

21 October 1831

THE LATE DURGA POOJAH NAUTCHES

Sir,

The two campacious houses at Sova Bazar belonging to the families of Maharaj Nabakissen Bahadur being, as in other years, filled up three nights for public entertainment, were so done in splendid manner...from there being an expectation of the Honorable Vice-President's honoring the nautches with his presence. For the same reason the Chitpore Road was kept free of obstruction by a number of Police officers. As the grandsons of the said Raja, Maharajas Seebkisheen, Kalikisheen, and brothers were anxions in their expectation, they at the hour of ten had it fully realized by the appearance of Sir Charles and Suite, composed of Captains Sutherland and Smyth as well as some other gentlemen. On their marching into the premises "God save the King" was struck up and Sir Charles was conducted by the young Rajas to the Golden Sofa, which stood in the centre of the nautch place.... At this time the different sets of dancing girls were called forward and they displayed their skill.... From these marks of favour con-

ferred on the Rajas year after year by the Rulers...nothing is more clear than that the Government endears itself to his Britannic Majesty's Hindoo Subjects....

19th October 1831. A guest.

22 October 1831

RELIGIOUS REFORM (Editorial)

It was our intention before now to have resumed our remarks on the progress of religious reform among the educated Natives of Calcutta, had we not been prevented by other unavoidable calls on our time and attention; and we now return to the subject with the diminished expectation of gaining the candid consideration of those whom we have particularly in view, but more strongly convinced on that very account of the necessity of using means to temper their ardour in support of a cause which ought not to be desecrated by violence of manner or expression of thought or action. Whatever they may say or think of us, we admire the intrepidity with which they have attacked error, and we sympathize with those who have been made the objects of persecution, but we must not be deterred by personal considerations from remonstrating against a style of controversy which compromises the cause of truth and the character of its defenders, and which has, according to our judgement, a very obvious tendency to retard its progress by multiplying and embittering its enemies, and by alienating or dividing its friends. We have known both the warmth of youth and the experience of age employed as pleas to justify intolerance and dictation, but while we are willing to give all, due consideration both to the one and the other, we cannot admit that either is entitled to claim exemption from animadversion when it injuriously affects the interest of society. A philosopher, not a Christian, has said that "though freedom from prejudice is one part of liberality, yet to respect the prejudices of others is a greater, and it is certainly that part which most contributes to the peace, comfort and pleasure of society." Some of the Hindoo reformers of the pre-

sent day appear to have forgotten this important branch of liberality, as we formerly showed, in their treatment of their idolatrous opponents ; and if we consider their proceedings we shall find them equally intolerant towards those who are equally as desirous as they can be of promoting the improvement of their countrymen, but who, either from deficient courage or superior judgement, think that the object may be more beneficially accomplished by milder means and a more gradual process. It is no part of our business at present to pronounce, respecting these two parties, which is in the right and which is in the wrong. What we mean to say is that both might go on together in friendly co-operation, to the extent to which they agree, against the common enemy, and that what prevents this is the intolerant tone assumed by the radical reformers against their moderate co-adjutors, as well as against the adherents and defenders of the old system. As friends to native improvement, we lament this schism amongst the liberal Hindoos, and every friend to native improvement must, we should hope, concur with us in considering it a matter of regret and in endeavouring to heal the breach which unfortunately exists.

The Moderate party appears to consist of two divisions, — the friends and adherents of Rammohun Roy, and a number of youngmen of amiable manners and good acquirements who have received their education at the Hindoo College. These two divisions nearly coincide in the course they have marked out for themselves, but as far as we are aware, there is no actual co-operation, and little inter-course between the individuals who respectively compose them. Both of them, speculatively, reject idolatry, one on the alleged authority of the Vedas, and the other solely, we believe, on the ground of its oppositon to right reason ; but while they speculatively reject it, they do not practically abstain from all its observances. We are not prepared to assign all the reasons which influence them in thus conforming to a system of religion which they consider both absurd in principle and injurious in its consequences ; but some of the considerations that operate to produce this effect are in themselves highly praiseworthy, and are connected with the best and tenderest affection of our nature. Still, however excellent the motives may be in themselves, it is utterly im-

possible for us to reconcile the conduct of the individuals we are referring to with a just sense of religious and moral obligation. Idolatry is a great crime against the Sole and Infinite Deity, and although it may be excused in those who commit it ignorantly, we cannot discover any process of reasoning by which it can be justified in those who perceive the unreasonableness of the grounds on which it is defended, condemn the immorality of which it is productive, and recognize the total overthrow of religious obligation which it involves. In so far therefore as the moderate Hindoo reformers practically countenance idolatry, we consider their conduct as wholly indefensible; but even after this is unequivocally admitted, it will still remain to be considered what is the best mode of leading them to act in faithful conformity with the acknowledged dictates of their understanding. Is this to be effected by reproaches and vituperation? Assuredly not. Conviction of error was never produced by such means since the world began. We can easily conceive that the blandishments of affectionate relatives, the ties of mother, wife and children, past habits and the prospects of the future, may intimidate an honest mind into the practice of forms of religion against which reason revolts. Now what is desirable is not that the holy affections of nature should be rudely snapped asunder, where it can be avoided, but that the preservation of them should be rendered consistent with the maintenance of the rights of conscience. This is a result which can be effected only by gradual means. Reason works her way slowly both in the individual and in the mass, but she always is working, and she will in time produce in the cases we are considering, such an amount and strength of conviction as will compel obedience to her dictates, and it is only such an obedience as reason compels, that is either voluntary in the act or possesses any moral value.

In the mean time the gradual nature of the process not only prepares the mind of the individual for the act of duty and self-denial that may be required of him, but also prepares the minds of others to witness or perhaps sanction it with their approbation, and thus that shock is spared which bigotry on the one side and fanaticism on the other would have given to the humanities of life.

In opposition to all this, the cry of the Radical Reformers against the Moderates is, that they are hypocrites, and this is not insinuated, or implied, or conveyed in general terms, but is broadly expressed in connection with the names of individuals who are thus personally stigmatized. Let it be admitted that they are hypocrites. What then? Why then the cause of truth is not so badly off as we had thought it to be, for some natives of talent, of wealth, and of influence, find it worth their while to profess, however insincerely, that they are friends to it and moreover, give no small portion of their time, labour, and means to promote its extension. Either they are traitors to the cause of truth or to the cause of error. If to the cause of truth, truth can be no loser, for she has no secrets they can betray; if to the cause of error, then the cause is so much weaker than their devotion to it would imply. But we perhaps do wrong in admitting even for a moment that they are hypocrites. They are not hypocrites and the writers who apply this term to them have not reflected sufficiently on its meaning. Hypocrisy implies concealment, and we do not know that this can be justly charged against them. It has been insinuated against Rammohun Roy, but in the speech which he delivered before the Unitarian Society he distinctly gave the members of it to understand that he did not agree with them in every particular and that the unity of the Deity was the chief point in which his faith was coincident with theirs. With respect to the Moderate Reformers now in Calcutta, we have understood that they do not hesitate to express their disbelief in the efficacy of idolatrous rites at the very time that they take a part in them, and that they reason against the truth and utility of the popular superstitions as strenuously in the presence of their idolatrous relatives as of their Christian friends. However lax a notion of morality, however imperfect a sense of religious obligation this may be considered to imply, it is anything but hypocrisy, and we can neither admit the truth nor admire the honesty of the writers who can fulminate such groundless accusations. Again, we ask what good effect do they hope to produce by such means? Whom will they conquer or intimidate by such weapons? Whom will they convince by such reasoning? Will they not rather confirm and strengthen the prejudices of the prejudiced, and in the

minds of the impartial and disinterested create a moral impression against a cause which requires such means for its support and against themselves for employing them ? What assures them with all friendliness, that such an impression against themselves does already exist to a certain extent in the minds of some whose good opinion, we believe, they would be desirous of enjoying, and who would be anxious on their own part to co-operate with every zealous effort, guided by discretion and temper, to promote the cause of truth. Why should the views of any one party or division among the liberal Natives be assumed as those to which all the others must conform or incur the brand of hypocrisy ? . . .

25 October 1831

HINDOO REFORMERS

(From *The Enquirer*)

In noticing the remarks of the *India Gazette* upon the matters transpiring in our community, we confess we feel a material disadvantage. Our contemporary commands much influence ; we can boast of none. Our contemporary's mistakes may be in some measure overlooked by the public ; ours will have a prominent feature because we are young. We accordingly earnestly solicit our readers to consider the importance of the subject we are treating upon and reflect without prejudice or partiality upon what we have to state in confirmation of the views we expressed before, and in refutation of the objections our contemporary has brought against them. The cause which we have engaged ourselves in promoting is dear to our hearts, and consequently in discussing it we will not be influenced by any spirit of opposition. If what we hitherto thought upon the subject be wrong, we, in the name of all the 'Ultras', declare that we will lose no opportunity of renouncing them. The Editor of the *India Gazette* avoids discussions ; we request him not to follow his usual course upon this occasion. We appeal to his feelings of benevolence to consider that the subject involves the interests of a vast portion of mankind — that a cause in which

the real and solid happiness of a large portion of mankind is concerned, is not to be trifled with. If he indulges in his usual taciturnity after having handled the subject so far, he will materially injure the cause which we have warmly undertaken to promote — a cause for which our party has made so many sacrifices, and is ready to undergo the severest hardships.

The Editor of the *India Gazette* begins by objecting to our "despising the rules of caste and refusing all conformity to them." We scarcely thought that a man of our contemporary's feelings and sentiments — whose watchword is "Reform" — would object to our breaking off this unnatural distinction ; a distinction which prevents man from looking upon his fellow as a brother — which is blasphemy because it attributes Divine Powers to a Bramin. Our contemporary is led with the idea that we lose our influence over the orthodox by it : — We are surprized that after knowing our object from us in a personal interview, he still perseveres in mistaking us. We told him that our purpose is to deal with the rising generation, and that we do not consider the loss of our influence over the orthodox (we mean persons that have forty or fifty years been continually wrapt up in prejudice) as of any consequence. Nay, we also insinuated that we have no hopes of effecting a reformation in the old bigots ; and that our struggle is to work upon the minds of the rising generation by examples, and excite their curiosity by expatiating upon the evils of Hindooism and the tricks of those who are for chaining and confining the intellect. We are convinced that if a spirit of investigation be diffused among youthful minds, they cannot embrace a system of idolatry, the absurdities of which are so palpable that they are unable to stand the test of the most superficial examination. Boys in their tenderest years are taught to believe that a Hindoo cannot break the distinctions of caste without some severe misfortunes befalling them ; they take the words for granted, and never think upon what they believe. But we hope the case will now be otherwise ; Hindoos have unshackled their minds from the bonds of prejudice, and practically act upon liberal principles. The boy hears this, and feels astounded : what his parents have said is contradicted ; he is not yet sunk in prejudices and begins to hesitate believing all that was said ; he endeavours to think

and appeals to his reason, when this last spirit of enquiry and reflection is diffused, we begin to feel the triumph of our party. The orthodox whose prejudices are opposed, the Bramins whose interests are hurt, the Hypocrites whose wiles are discovered, may all join and thunder ; we disregard all that they say or do, and are engaged in measuring our success with the rising generation. These are advantages which an open violation of the distinction of caste must give rise to ; we know this, we feel this, and we endeavour to set a good example. Again, if we observe the rules of caste, and sanction by our practice what are revolting to our reason and feelings, we shall be positively instrumental in encouraging a serious evil — hypocrisy. How few are those that have the boldness to act as they feel ! And if this handful of young men too, follow the India Gazette's doctrines and live conformably to the rules of caste and creed, who will hereafter come forward and talk of reformation ? If the Ultras having brought the cause so far flinch from their course, it will be a severe check to the progress of Truth. Reports will be abroad that they have been justly punished by those gods whose worship they call idolatry. The bigots will triumph and prejudice the rising generation with the idea that we have fallen because we have renounced the religion of our forefathers. Can there be any improvement when such rumours exist ? Will there be found any in the Hindoo community who will set himself up as a reformer ? — We hope the Editor of the India Gazette will reflect upon all these matters with due consideration. We hope he will not forget that our object is to influence our younger friends with a liberal example, and that we never entertained the presumptuous hope of being at all useful to the elder members of the orthodox community.

We are surprized that the Editor of the India Gazette, who knows us personally, should give ground to the supposition that we have left the religion of our ancestors for gratifying our appetites. Our contemporary, we thought, was more considerate ; and from what he knew of us, we thought he would be the last to entertain such an unjust and unfounded notion of us. In the first place the very supposition that such a thing is possible, is an absurdity. Is embracing a set of doctrines or renouncing a number of prejudices like putting on red coats,

or silk stockings that any man has only to will it, and it is done ?. Is it possible for one to give up a creed from any motive whatever, when he feels it is true, and when in consequence such a renouncement points before his mind eternal punishment ? He who says that a human being would, to satisfy appetites and enjoy transient pleasure, commits acts which in his notions are calculated to throw him into "bottomless perdition", is one that has imperfectly studied the human mind. In the second place it is pretty well known to all that they have made sacrifices of serious nature for their opinions. Some have forfeited all hopes of getting their heritage ; some have been obliged to part from their dearest objects of affection and regard. Are these proofs of their primary object being to indulge their appetites ? Some were offered a stipulated sum monthly by their family in case they would cease to declare their sentiments, and in case they would indulge in eating and drinking in their closets ; they treated the offer with contempt and indignation because they had a higher and a nobler motive — of appealing to the reason of their Juvenile countrymen by their examples. These are not proofs of their wishes to indulge in the gratification of their appetites ! In the third place the simplicity and stoicism observed by the liberals ; the aversion they have to excesses ; their domestic economy in matters of satisfying hunger and thirst, are conclusive arguments against the supposition that their purpose is to indulge in excesses.

Our contemporary has given more importance to our bare heads than they deserve. Our bigotted countrymen never remarked this, it being such a trifling matter. We are surprized that his association (?) was hurt by our bare head, since he is one who is so staunch an advocate for reform, and who is so averse to Tory principle — 'let things remain as they are now'. We cannot reconcile his saying that we go about with uncovered head from a "weak imitation of English customs" with what we said to him in personal interview. The talk falling upon bare heads. We told him that we have thrown off turbans because they pinch our head and make us extremely uncomfortable. What then made him assert in his journal — what he knows we have contradicted — that we go about with

bare heads in imitation of English manners, it is impossible for us to determine ; such gentlemen as have constant intercourse with us know that we adopt nothing in our habits and customs but what we consider to be worthy of adoption. The following words of the *India Gazette* have particularly astounded us.

"Another way in which they are acting unworthily of themselves and creating, among the English community atleast, a moral impression against their cause, is by treating with scorn . . . the praiseworthy literary exertions of their idolatrous opponents. The example which we quote here is the case of Raja Kali Kishen who lately published a translation from the Sanskrit of the "Neeti Sunkhulun or collection of Sanskrit slokas of enlightened Moonees." "

How far the above lines contain facts, and how far Raja Kali Kisheen "is met with a storm of obloquy" by us, the public will be able to judge better than the India Gazette or we, by once perusing the 19th number of the Enquirer. Raja Kali Kisheen, who was never personally known to us, wrote us after the issue of our paper containing remarks upon him, several letters where he evinces a very kind regard for us. If there had been any bad feeling in our remarks he would have felt more than our contemporary. He wrote us so cordially, and here is the India Gazette taxing us of illiberal desires ! Let the public judge impartially, and we want no more. The effects produced upon Raja have been very desirable : he has left off his former ideas of translating old Sanskrit maxims into English, and is, we understand, about to translate Johnson's *Rasselas* into Bengalee. Surely the India Gazette's silence could not have achieved this happy change in Raja. What does our contemporary say to this ? He says that the Neeti Sankulun afforded him much amusement and instruction. Will he condescend to quote a few lines that did so ? Or are we to be led by his authority.

Our contemporary has adverted to the throwing of the meat in the house of an orthodox Hindoo — a circumstance which the perpetrators confessed was wrong, and which no generous mind could — after our confession of repentance, and assurance of strict conduct, think of referring to. It is true that the feelings of the bigots have been improperly woun-

ded; we have perceived our guilt and have corrected ourselves. Is it then consistent with one that "wishes us well" — nay whose "warmest wishes" we have the happiness to be entitled to — to rake up faults which we have confessed ourselves guilty of, and which perhaps the most implacable foe would have the generosity to excuse?

Before we dismiss this subject, we feel it right to state that we have been greatly surprized by what the India Gazette has said. That a liberal contemporary would come out against us in strong terms was never expected by us. While we have the happiness to see the fruits of our labour around us, while we see members of the rising generation flocking and approximating to our standard, we are surprized to see the India Gazette professing to give us his "warmest wishes" and at the same time undeservedly stabbing us in a cruel manner. The influence of our contemporary is vast. We particularly request our readers to consider the case with impartiality. If the Ultras suffer unjustly, it is a great discouragement to the propagation of liberal sentiments. We are always ready to acknowledge our faults when pointed out satisfactorily. But when a public journal misrepresents us, and thereby endeavours to hurt us and our whole party, we cannot hold our peace. We beg of the India Gazette, as a favour atleast, to recur to this subject and state his views after the explanation given. If he be really a friend to the cause, he will undoubtedly take it up again in perference to his Belgium or Poland.

Since sending above to the press, we had the mortification of seeing ourselves grossly misrepresented by the India Gazette. Our contemporary's vast influence is a dangerous weapon against us. (Although we will presently prove that every charge of the India Gazette against us was revolting to facts.) Yet because it was written by the Editor of the India Gazette it will retain some weight upon the public. Humbly requesting our readers to consider these matters impartially, we proceed to defend ourselves from the attacks our contemporary, evidently in party spirit, has made. He insinuates that we are unreasonably hostile to the Moderates who, he describes, are young, of amiable character. He says, "what we mean to say is that both might go on together in friendly co-operation, to

the extent to which they agree against the common enemy, and that what prevents this is the intolerant tone assumed by the Radical Reformers against their more moderate co-adjutors, as well as against the adherents and defenders of the old system." This is an ugly misrepresentation. We never were, nor ever will be, hostile to the Moderates unnecessarily, so long as by our being friendly with them we produce no evils. We boldly say what the India Gazette has attributed to us is a mistake. It is the Moderate not we, who from a fear of incurring the censure of the bigots refuse to co-operate with us, and in order to appear active in the cause of superstition before the bigots, actually abuse us for our renouncing idolatry, although they themselves are convinced of its folly. Editorial courtesy prevents us from bringing this into light, although perhaps we would be excused in doing so, in consequence of the extremity into which we have been by our contemporary, whom we would have passed by in silence for the spirit he has betrayed, had it not been for his vast influence. The pages of the *Enquirer* give abundant proofs of our wishing to co-operate with the Moderates. Whenever we talked of the educated natives in general, we always recommended a Union. We heard that the Moderates were thinking of establishing a theatre ; we heartily suggested to them a co-operation with us. We did in one instance act in a manner that was unpleasant to them ; that is, we exposed the inconsistencies and the mean hypocrisy of some. This we did only because we saw them going too far. Is this intolerance ? We spoke what was the truth ; our contemporary calls us intolerant ! Let the public judge of the unreasonableness of the charge which he has brought against us. We never intended to intrude upon the natural right of man — his right of thought. How then have we been intolerant ? It is the Moderates that are intolerant, because they daily want to injure us in consequence of our free inquiries respecting theology. . . .Having in some measure defended ourselves from the aspersions of our contemporary, we have to address ourselves to all natives of knowledge. To the Ultras we have to recommend a strict adherence to their principles inspite of the insinuations of party spirit. . . .

29 October 1831

ENQUIRER (Editorial)

We do not grudge the space which is occupied in this day's paper with the answer of the Editor of *The Enquirer* to our recent animadversions, but we feel that an apology is due to our readers, and we trust they will consider that the republication of his defence is due from us in courtesy, after the remarks we made on the proceedings and style of controversy adopted by that writer and his friends. We have, as *The Enquirer* remarks, in general declined controversy, — not, certainly, because we disapprove of it when conducted with temper, but because we have been disgusted with the almost total want of self-respect, and respect for the public which we have too frequently seen exhibited by the controversialists; and although we observe the inclinations of a more moderate tone in *The Enquirer,* yet we must take the liberty, notwithstanding his wishes to the contrary, of adhering to our formal practice. We might easily explain or refute where explanation or refutation may happen to appear to be necessary, but we prefer to let his statements go forth entire and uncontradicted rather than by a reply endanger the good which we trust has already been effected. Let *The Enquirer* and friends be assured that they have not more sincere well-wishers than we are, and that we shall rejoice when their objects can be fully accomplished....

29 October 1831

BABOO PRUSUNNO KOOMAR THAKOOR

During the present holidays, there has been no small discussion in the papers relative to Baboo Prusunno Koomar's celebration of worship of Doorga. The Chundrika first brought the subject before the public, by publishing the names of those individuals who being known to hold the worship of idols in contempt, still celebrated this popular pooja. The East Indian then took up the subject, and in allusion to Baboo Prusunno

Koomar's connection with the Reformer, — a paper in which the Hindoo Gods and Goddesses are treated with little honor, — maintained the inconsistency of his engaging in this festival. Some friend of the Baboo then came forward and addressed a letter to the India Gazette, in which he endeavoured to exculpate him, by asserting that he was bound to perform the worship of the Goddess, in as much as he had trust property in his hands which had been devoted to this object. To this a rejoinder was given in the East Indian, denying the fact....

We cannot pass over this subject without offering a remark or two. It is known to all the reading world in Calcutta and the provinces that for sometime past there has been considerable excitement on the subject of Hindoo idolatry. Some espousing the opinions of Ram Mohun Roy, exalt the scheme of intellectual worshippng in the Vedas above the idolatrous worship patronized by the Poorans ; some have boldly thrown off every symbol of idolatry and openly profess their disbelief in the Hindoo Shastras ; while others generally termed half-Reformers, write against idolatry, while they encourage it by practice. Respecting the first of these classes we would remark, that if they adhere to the Gyan Kandu (intellectual worship) of the Vedas, they cannot, without appearing inconsistent, practise any portion of the Byabahar Kandu (idolatrous practices) of the Poorans, for the man who adheres to the former, must despise the latter. If he performs any act of religion, he has no right to be called Brumha Gyanee....With regard to the second class, or those who have thrown off idolatry, we fully concur with our brother Editor of the Chundrika in extolling them. They injure no one ; they follow the dictates of their own conscience, refrain from what they consider wrong, practise what they consider right. We think they are likely to have more converts than the lukewarm foes of idolatry....

Samachar Durpan

1 November 1831

CORRESPONDENCE

To The Editor of the India Gazette.

Dear Sir,

I cannot agree with the advice given you by your correspondent Hint, to treat with neglect the Native religious disputes : on the contrary, the heart must be callous indeed to every principle of Christian feeling, that is not anxious to behold the destruction of Hindooism, and I am grieved to observe the apathy of the European community to the first glimmering of light in this land of idolatry. What are the ministers of the Gospel about ? If they neglect their duty now, on the cry of the natives after truth, great will be the responsibility. When I consider the sums of money expended by the charitable at home to furnish Missonaries for the converting of the heathen of all countries, my heart sickens at the idea of any neglect, from any cause whatever, on their parts in these eventful times.... I consider it the duty of every Christian to have the native paper, the Enquirer, in his house, to prove one instance of his support to the young man who is now suffering from the persecution of his bigoted countrymen. To prevent these remarks being considered as a puff....I pledge my honor, I am an Englishman, and a Sailor, and I hope sincerely

A Christian.

Barrackpore ; Nov. 2, 1831

4 November 1831

CORRESPONDENCE

My Dear Sir,

I perceive you have alloted part of your valuable columns to the highly interesting subject of the blow now aimed at idolatry. Through your excellent remarks you have reconciled the unhappy schism between the Reformer and the Enquirer, which every well-wisher to Truth must rejoice in. Your correspondent A Christian asks, what are the Reverend Gentlemen in Calcutta doing ? Surely anyone can answer, "Receiving their salaries (which is no joke I assure you), attending Missionary

meetings, and pouring over the same rigmarole business, and passing the butter-boat from one to the other, and talking of their labours in having converted some half dozen fellows, who under the name of Native Christians are put on a pension list, the funds of which are supplied by those who will not take the trouble to enquire into the property of its application to these nominal Christians."...Mr. Editor, this is a most selfish and canting age, and I trust a Reformed Parliament will give a new turn to our conduct in religious matters, and let us have real labourers to assist the benighted heathen.

St Paul's Church Yard. Mrs. Trimmer.

5 November 1831

DINNER OF THE EAST-INDIA COMPANY TO RAMMUHAN ROY

(From *The Morning Chronicle*, July 9)

On Wednesday a dinner was given at the city of London Tavern by the honourable The East India Company, to the celebrated Brahmin, Rammuhan Roy. About eighty sat down to a very sumptuous entertainment. It was what is called a family Dinner, in contradistinction to the grand feast given upon the eve of the departure of the Governor for India.

The Chairman of the East India Company presided, and the Deputy Chairman filled the opposite Chair. Lord Calidon sat on the right and Rammuhan Roy on the left of the Chair. After the usual loyal toasts were drunk, the Chairman rose to propose the "health of Rammohun Roy." It was, he said, by no means customary to preface a toast with many words at one of their family dinners, but as the present was the first occasion on which they had been honoured with a visit from the distinguished native of a great country, the connection between which and Great Britain was of such advantage to both, he could not for a moment think of allowing the toast about to be proposed to pass in silence. Those to whom he had the honour of proposing the health of Rammohun Roy, were aware of the virtues of the distinguished Brahmin, of the vast services he had

rendered to the Indian community, and of the effect which such an example was calculated to produce. Like the bee which sucked the choicest sweets from the flowers of the garden, the Brahmins collected from the boundless stores of knowledge to which, from travel and study he had access, the richest intellectual treasures. The reception which the Brahmin had met with would, it was to be hoped, influence other able and influential members of the Eastern Community to visit England.

Rammohun Roy rose, and, in a very graceful manner, addressed the company. That day was, he said, one to which he had looked forward with the greatest degree of expectation. It rejoiced him to be seated amongst a body of gentlemen who had with such humanity and kindness carried on the Government of India. Before the period at which India had become tributary to Great Britain, it was the scene of the most frequent and bloody conflicts. In the various provinces of the Eastern dominions, nothing was to be seen but plunder and devastation. There was no securites for property or for life, until, by the interference of this country, the great sources of discord were checked, education was advanced, and the example of British system of dominion had a conciliatory effect upon the nations of the East. He felt most grateful to the various illustrious persons who had filled, from time to time, the office of Governor-General — to Lords Cornwallis, Wellesley, and Hastings — aye, and to the nobleman at present at power, Lord William Bentinck, who had laid aside everything like show or ostentation, and exhibited no symptom of arbitary authority; but, on the contrary, had done all in his power to gain the good opinion of the natives of India, and to raise them in the scale of nations. He felt proud and grateful at what India was experiencing, and trusted that so long as she should remain among the nations of the Earth, she should be ruled by a Government equally popular, and distinguished by similar acts of kindness, conciliation and humanity.

The Brahmin sat down, after having, by the above little effusion, which was delivered in a very impressive manner, gained the admiration of the whole company.

The Brahmin then proposed "The health of the Chairman and Deputy Chairman of the East India Company. The Chair-

man returned thanks, and proposed "the health of Lord Calidon," in doing which he spoke of the services rendered to the Company by the nobleman, when Governor of Cape of Good Hope.

Lord Calidon returned thanks.

The Chairman then proposed "the health of the Chairman of the Board of control."...

Sir James M'Donnell regretted much that Mr. Grant was prevented by indisposition from attending, as that honourable gentleman was most anxious to meet their distinguished Guest. ...*He* (M'Donnell) was most especially happy to see in the midst of the family an individual, so eminently qualified as the Brahmin was, to form a correct opinion of the influence of the British Government upon the state of society in India, and to hear that individual ascribe the existing felicity of the natives to the kindness, humanity, and influence of the institutions established in India by the English.

Amongst the company were Sir John Malcolm, Sir H. Doglus, Sir R. Furguson, Sir Peter Laurie, &c. It was rather curious to see the Brahmin surrounded by hearty feeders upon turtle, venison and champaigne, and touching nothing himself but rice and cold water.

8 November 1831

NATIVE EDUCATION

To The Editor of the Soodhakar.

After the Hindoo Kings had lost their power and the Mussalmans had acquired their sovereignty, the Hindoos perceiving the superiority of their dress, adopted it, but never at the time of performing their religious duties, and for transaction of business they also made use of the language of the Musalmans, and we observe that now their language is currently used mixed up with the Bengalee. We are not accurately informed respecting their mode of Government. We believe that the principles of the Government of our present English rulers are superior to those that preceded them; for they evidently regard all their

subjects alike, whether they be their own countrymen or others, whether rich or poor. They are free from all partiality, and simply follow the Regulations. In particular, it was never known at anytime, or under any King, that such attention was given to the promotion of knowledge as could be compared with the zeal which they have exhibited for the increase of knowledge and wisdom. Let it be observed that for the education of Brahman youth in Sanskrit, they have instituted a college for all children, in which Sanskrit is taught by learned Pundits receiving liberal salaries ; and the youngmen also pursue their studies in comfort, receiving suitable allowances for the food and clothing. They have likewise instituted the Madrissa, in which Musalman youth receive suitable allowances, and are instructed by learned Musalmans. They have also spent great sums of money in giving education to the youth of their own nation. Moreover the Hindoo College has been formed for teaching Hindoo youth English : and how are the other schools to be enumerated, which have been established in this city and in other places. We have heard, that those youths who have been studying English in the Hindoo College from their Childhood without interruption, are in knowledge exactly like the English, and despising Bengali knowledge pay no attention to it. We have likewise heard that some of them have adopted English customs, and that nearly all of them are desirous of doing so. This no doubt is the fruit of their education : for how can he that is eminent in any kind of learning shew his eminence, unless he adopts accordant custom ? Therefore by great proficiency in foreign learning, wonderful practice has ensued, and will ensue, resembling that of a foreigner. And it is not to be supposed that this can be prevented by the display of the knowledge of our own country : for whither have those children acquired the knowledge which has cost them so much labour for religion or for pleasure ? It they observe the customs of their own country according to the holy Shastras, then the moment they begin to observe the precepts of the holy Shastras of the foolish Bengalees they will perish ; for the Hubeeshyanna (poor food) according to them is sweet, although it reduces the body. ....Besides those monkey writers of Shastras, have enjoined the 'Gundoosh' at the time of meals, that having first given to

the five elements, after them the food may be taken. But if they become fools by regarding those elements (Spirits) then all the benefit is gone of the wonderful childhood. Now the Editors of our Bengali newspapers, not understanding these thoughts of Bengali boys, shew the evils of their doings according to the Shastras of their own people; and without doubt the Editors in doing so are wrong. Wherefore I intreat these Editors earnestly to enforce this counsel, that children first be made to attend somewhat in their childhood to the Sanskrit Shastras and afterwards be taught English for the purpose of business, that so the means of attaining both holiness and wealth may be secured. In this way, their parents, at a small expense, will see the young people advancing both in religion and opulence and are not to suppose that all the cost is for religion. What is the fruit of excessive attention to English learning but the immediate destruction of religion? I shall be obliged to you, Mr. Editor of the Sudhakar if you will give insertion to my observations....

A Friend to Religion

22 November 1831

NATIVE FEMALE EDUCATION

...It is not my opinion that women should study English, Persian, Arabic, or Arithmetic, and acquire the desire of displaying their attainments, or of making money for their temporal support by them: but I merely wish (them to study) that by which their stupidity may be romoved, and they may be able to distinguish between good and evil, holiness and unholiness. Those women who formerly gave themselves to learning acquired the knowledge of Sungskrit, in which also they wrote poems. Through the helps to the acquisition of the Sungskrit which now exist, women who have but a little leisure in the course of the day may easily attain it, in the same manner as it is studied by foreigners. Hence it is the desire of an insignificant man like me, that the holy editors of newspapers, instead of opposing that by which the stupidity of women may be removed,

would earnestly seek its support.

...Some persons say, that if women learn to read and write they will become widows, or are likely by conversation with other men to fall into wickedness. But do they say so on the author of the Shastras ? It does not appear so to me. And I do not understand how assent to criminality is to come from writing....

An Instructor.

24 November 1831

JUVENILE EMULATION (Editorial)

The time is approaching for the display of juvenile emulation at the public examinations of the various schools in Calcutta, and we doubt not they will be conducted with the same spirit which animated them last year, if not with increased vigour....

...After witnessing several examinations last year, the impression we received was that the time had come when the necessity of sending children home for education no longer existed, and when India, except for professional education, was fully competent to supply her own wants. This impression has been revived by a letter which has been handed to us addressed by Dr. Grierson, well-known in this country, to the father of a young gentleman lately sent from Calcutta for the completion of his education in England. We purposely omit all other names than that of the writer of the letter, as our object is a public, not a private one. Dr. Grierson mentions that the young gentleman was about to commence the study of Newton's Principia under his mathematical teacher, and as he left Calcutta only in January last, it follows that the acquirements which qualify him to enter on this branch of study were made under his able and intelligent instructor in this city. A high opinion is pronounced of his attainments by a competent judge....

25 November 1831

CONVERTS FROM THE HINDOO RELIGION

To The Editor of the India Gazette.

Sir,

When a person falls into an error it is charitable to point it out to him without bestowing any abusive epithet. It has been considered by some of our native youths that by abusing the Hindoo Religion in public prints they render themselves deserving of praise in the European community. Impressed with this idea, a few of our countrymen have already appeared before the public with their real signatures, stating that our religion is nothing but mysterious nonsense. In doing so they have entirely sacrificed decency, for their communications contained such offensive language that it is impossible even for a man who has not the least claim for civilization, to utter such words without much reluctance; but let that be as it may, I do not wish to enter with them into a controversy in order to defend our religion, since I am well aware that their declamations against it will have little effect on the minds of the public. If the declamations of a few individual could produce such effect as to cause the destruction of so ancient a religion as Hindooism, it is a matter of surprise to see Christianity still in existence, when one takes into consideration the attacks which she has frequently received from such designing men as Paine, Voltaire, Bolingbroke, Hume, Palmer, Barillie, &c. From this it will be perceived that religion has such influence over mankind that it is impossible for an individual to persuade a nation to abjure it, unless that nation, after minute enquiries, feels inclined to do so.

I shall now proceed to say a few words to those who have attacked our religion. They think that by abusing Hindoo Shastras they raise their character in the estimation of the Christian public. What a mistaken notion this is! For I have heard many European gentlemen say that they do not at all like this proceeding. They declare that the Hindoos have not as yet arrived at that degree of mental improvement, which can render them competent to discriminate whether this or that particular religion is good or bad; and therefore if they now without shewing sufficient cause apostatize from their own

faith and embrace another (say Christianity), their conversion cannot be sincere or permanent; and should one hereafter say to them that Christianity is bad and Judaism the true religion, they will with equal ease abjure Christianity in favour of that religion. Where then is the governing principle! Does it consist only in following that which may be sanctioned by the fashion of the day? Or have they any belief in what they profess? If merely for the sake of fashion or other sinister motives a person will become a Christian, no dependence can be placed upon him, for should the fashion or any other motive that may influence him after, he will not hesitate to change again. Therefore observe my countrymen, that conversion from one religion to another ought only to take place on the ground of conviction, after much thinking and reasoning, and not by mere caprice of the moment. If you think Hindooism contains any absurdity, pray reform it. Why should you throwaway the wheat with the chaff?

I would not have troubled you, Mr. Editor, with this communication had I not seen a letter in the columns of the East India by one Nemy Churn Banorjea, declaiming against Hindooism without supporting his position by facts and reason. This communication may serve to throw some light on the degree of credence which is due to such professions as are contained in the letter under reference.

I am, Sir, your obedient servant

A HINDOO.

Thunthuniah
Dec. 16, 1831.

19 December 1831

NATIVE FEMALE EDUCATION

If the march of intellect has ever made rapid strides in any country, it has been within these few years in the Hindoo Society of this metropolis. A people that were once looked upon as semi-barbarous by those who have for ages monopolized to themselves the high title of civilized nations, are now commencing to compete with them in the knowledge of a foreign language and of the speculative sciences which were formerly

considered totally beyond their reach. It had been a long disputed question with some superficial reasoners, whether the Indian's mind was as capable of high mental efforts as that of his European brother. Many partially versed in the philosophy of human nature, pretending to reason from the effect to the cause, erroneously concluded that as the Indians did not exhibit those signs of mental culture which have entitled the Europeans to rank so high amongst mankind, they were by nature defective and incapable of great mental efforts. But the experience of these few years has afforded an ocular proof against such a belief, and has shewn the Indians to possess the same mind with the inhabitants of the other civilized countries. We do not mean to assume that the natives of this country have arrived to that degree of mental culture which is now visible in the civilized countries of Europe, but considering the circumstances, which have attended their late career, there can be no doubt that the innate energy of their mind is capable of that improvement.

It is however somewhat remarkable that all this cannot with propriety be said of the whole community; no, not in any sense of the word; for the women who must be considered a part of the community have no share in the great improvement that are going forward. By a strange custom which can claim no greater antiquity than the Mohamedan dynasty, they are precluded from the benefits of a liberal education. The injustice and tyranny of our Mohamedan conquerors rendered the seclusion of respectable women necessary, and although times have changed, and we are now placed under a rule where such seclusion is not requisite, yet the force of custom is such that all the improvements which have been made have not been able to effect any change in the education and treatment of the native women. They yet continue behind the purdah, equally impenetrable to the view of society, and to the salutary effects of education.

Many of our countrymen are of opinion that female education cannot benefit the society. For, say they, talents in the possession of a woman is like a sharp instrument in the hands of a child....This is a mistaken notion. Nature has not formed the mind of woman so differently from that of man,

that education which is calculated to do good to the one will do harm to the other. All depends on a proper education....

By education we do not here mean a knowledge of letters or any particular science: but the culture of the mind in general, the improvement of the moral sense.

...The object of a good and virtuous education is to improve one's mind, and to give it a favourable bent, or moral bias, which is the source of every domestic as well as public happiness. The objection therefore which we have been noticing is against a defective education, and no argument drawn from the abuse of a thing can form any data against its principle.

Women ought therefore to be educated equally as well as men. First, because the education of a man begins from his very infancy, and it is a grievous error, that early impressions on the infant mind have no influence on the conduct of the man. The chief occupation of a child is the imitation of what he sees around him....

It is an error to suppose that moral education, began at an advanced age, can, generally speaking, form the mind to virtuous and liberal principles. Therefore if we wish to see our countrymen arrive at the degree of civilization which most of the Nations of Europe enjoy, we should turn our attention to female education.

...There are however some, India for one, which, regardless of her voice, have adopted the unnatural Mohamedan custom of considering women rather as slaves than as companions; and if they consider them as companions, it is only as companions for sensual gratification and not for the higher enjoyments of rational interchange of ideas. It is principally the possession of the reasoning faculty which places man so much above the brute creation; to cultivate and improve this faculty ought therefore to be one of the chief concerns of life. Nature itself urges us on to this improvement, and mankind are instinctively progressing in the march of intellect. India has of late afforded a clear proof of this; her sons have rapidly advanced towards the temple of knowledge and the tide of improvement is set in with full force. In the midst of this how strange to contemplate that women who are designed by nature to be the companions of men, should, by a fatal combination of events, be

prevented from following the march of mind, and thus rendered unfit for their companions.

Whilst on this subject, we shall notice the examination of the Native Female School at Simla which took place on the 14th inst. The design of this institution appears to have been to qualify its pupils for the purpose of going into respectable families to instruct the women who are not in the habit of appearing abroad. But by the system of education which has been adopted, we fear it will fail to produce the happy effects which had been anticipated. The pupils of this institution consist for the most part of the lowest castes, who are not permitted to frequent the houses of the respectable Natives. For this it will be difficult to find access to the respectable females particularly when it is known that their education consists chiefly in the knowledge of the New Testament and religious tracts. Prejudice of caste and the stronger prejudice which the generality of Natives continue to entertain against Christianity, are at present likely to raise insurmountable barrier against the success of their endeavours. . . .

—Reformer

20 December 1831

THE MARCH OF INTELLECT

Sir,

The Editor of the Reformer goes, methinks, a little beyond his either. I beg to make your paper the pulley over which to pass a check-string to his aerial flight. The following are extracts from his last Sunday's paper :—

"It had been a long disputed question with some superficial reasoners, whether the Indian's mind was as capable of high mental efforts as that of his European brother."

"But the experience of these few years has afforded an ocular proof against such a belief, and has shewn the Indians to possess the same mind with the inhabitants of the other civilized countries."

Now, though I have no wish to undervalue the progress

which the native youths have made within the last few years, — though I am willing to allow that it refutes the opinions of those who pronounced them incapable of any acquirement at all, and even surpasses what their advocates would have calculated on their attaining in that brief interval — still I cannot admit that any proof has yet been given of the Indian's mind being as capable as that of his European brother.

I do not know much of these matters myself, but I am told by those who are competent to decide best that the acquirements of the Native youths have hitherto been confined to what is purely elementary in respect to any branch of science — and that of all the higher branches of mathematics they are profoundly ignorant: as to the practical application of what they have learned, I would ask the Editor of the Reformer to point out any single instance which could substantiate their pretensions to an equality of mind with Europeans.

In respect to chemistry, geology, natural history, navigation, anatomy, music, architecture, painting, sculpture, as historians, as poets, as descriptive writers, as voyagers, as travellers, what do they as yet know on which those who wish them best can establish a mere presumption in their favour?

We who advocated their cause in times when they were bound down under the weight of institutions and conventional ideas the removal of which seemed too hopeless for aught but a dream, rested our arguments upon the precocity which even bigots could not but see in the native mind. The Native youths have by their progress borne us out so far in the favourable opinion we had formed of them, but a great deal more is required before mankind will he convinced that the Indian's mind when matured is as capable of high mental efforts as that of his European brother.

Fleetness is one thing — bottom is another, and the race is not to the swift, for the fable shews us that the tortoise beat the hare....As yet, in the true spirit of philosophy allow me to doubt...the assumption of the Editor of the Reformer....

I am your humble servant
— TIMOTHY

20 December 1831

DURRUMTOLLAH ACADEMY

The examination of the pupils of the Durrumtollah Academy conducted by Messers. Drumond and Wilson took place on Saturday last. Many ladies and gentlemen were present at this intresting exhibition, which appeared to give very general satisfaction. Dr. Bryce, Dr. Tytler, Dr. Grant, Mr. D. L. Richardson, Mr. Adam, the Reverend A. Duff, Mr. Speed of the Hindoo College, Maharaja Kalee Krishun, Baboo Radhaprasad Roy and other distinguished gentlemen encouraged the youthful candidates by their presence....

The most pleasing feature in this institution is its freedom from illiberality. We have a particular reason for noticing this circumstance. At some of the schools in Calcutta objections are made to native youth, not so much on the post of the masters as of the Christian parents, who have children at those schools. At the Durrumtollah Academy, however, there is none of this illiberal feeling, and it was quite delightful to witness the exertions of Hindoo and Christian youth, striving together in the same classes for academical honors. This amalgamation will do much towards softening those asperities which always arise in hostile sects; and when the Hindoo and the Christian have learned from mutual intercourse how much there is to be admired in the human character, without references to differences of opinion in religious matters, shall we not be brought nearer than we now are to that happy condition.

When man to man the world o'er
Shall brothers be, and a' that.

To those parents who object to the bringing up of their children among native youth, we desire to represent the suicidal nature of their conduct. Can they check the progress of knowledge at certain schools. Can they close the gates of the Hindoo College and other institutions of a similar description? If not, is it not obvious that they cannot withhold knowledge from Hindoo youth? And if they manifest an illiberal feeling towards those youth, are they not afraid of a reaction? In a few years the Hindoos will take their stand by the best and the proudest Christians; and it cannot be desirable to excite the feelings of the former against the latter. The East Indians

complain of suffering from proscription. Is it for them to proscribe ? Suffering should teach us not to make others suffer : is it to produce a different effect upon the East Indians ? We hope not. They will find after all that it is their best interest to unite and co-operate with the other native inhabitants of India. Any other course will subject them to greater opposition than they have at present to encounter. Can they afford to make more enemies ?

East Indian

21 December 1831

"TIMOTHY" AND "A BRAHMUN"

Sir, your correspondent Timothy is, I fear, troubled with that malady, (as regards its eventually being troublesome, as all absurdities would at the end turn out to be) which is considered the worst of maladies — a cacoethes scribendi. With a view to check its progress, I beg to make your paper the instrument to probe and extract from it the noxiousness which is apt to prove fatal to Timothy's literary career.

What in the name of common sense, has your correspondent gained in his argument by copying the two paragraphs from the Reformer ? They go merely to shew that "the Indian possess the same mind with the inhabitants of other civilized countries." So far as that mind, in common with minds of all civilized countries, is in a state of improvement, and therefore it can no more be presumed that it is irremedially sunk in the slough of ignorance and superstition.

The Reformer does not, for it cannot, assert, that the Indian's mind is as capable as that of his European brother, but it can be asserted without fear of contradiction that that goal is within their reach, and will in a short period be obtained.

Calcutta.
20th December, 1831.

A Brahmun.

22 December 1831

DURRUMTOLLAH ACADEMY

Dear Sir,

I yesterday was one of the many, that presented themselves at the Durrumtollah Academy. I certainly went with no intention of being pleased, and this having been the first seminary for instruction I had visited, may account for prepossessions. Most of us come to India infected with a prejudice which adheres to us with rotten-boroughnian tenacity, and forms our determination to be pleased with nothing but the "loaves and fishes", yet I confess I yesterday was pleased. The promptitude with which the people answered the queries of the gentlemen who conducted the examination, sufficiently proves the solidity of their acquirements. The Latin and French classes — acquitted themselves in a most creditable manner. An extensive Book Keeping class certainly maintained the high character which I understand the Academy has long possessed for its proficiency in that useful science....Several specimens of ornamented writing were exhibited....

Yours &c.

December, 18. J.

22 December 1831

CALCUTTA ACADEMY

Sir,

I had the pleasure of being present at the Examination of the pupils of Calcutta Academy. It is nothing but bare justice to state, that the youth connected with this institution acquitted themselves in a manner reflecting great credit on their teachers, and highly gratifying to their parents and guardians. Their ready answers to questions in grammar and mathematics showed their proficiency in both those useful branches of learning; and so far as it could be judged from the facility with which they went through these, and through all other points connected with education, I think that this Seminary can boast of its system being, if not better, atleast equal to the other seminariies in this

part of the world. A boy who had been scarcely three months in this school made himself master of almost the whole of the first book of Euclid not in a half and half way, but sufficient to show that the little he learnt, he learnt comme il faut.

The Examination which lasted till 2 o'clock was principally conducted by the Reverend Messrs. Dealtry and Greenwood ; at the request of these gentlemen several beautiful pieces were recited...which elicited applause....

N.

21st December 1831

22 December 1831

PAPER MANUFACTORIES

Sir,

In your paper of the 20th instant I was glad to observe some interrogatory remarks of your's in allusion to the progress that is making in Mexies for the establishment of cotton and paper Manufactories.

Being myself connected with one of those trades, I was not little pleased to see you broach the question of what is the cause of the backward state in which the manufacture of paper in India still remains, and why it may not be manufactured in this country as good and as cheap as that which is imported from England.

In considering the first question, it might strike us at the outset, that the greatest obstacle in the way must be the inadequate state of machine-manufacture, and the great difficulty, expence, and risk incurred in obtaining good, serviceable, and proper machines from Europe. These obstructions are quite enough to deter any one from embarking in such speculations ; but these have been in a manner overcome. There are now three Paper Mills about Calcutta. The first and the one that possesses the most efficient means is that at Serampore. The whole of the machinery is from England, and constructed on the latest, and the most approved, as well as the most expensive, plan. It is conducted by an European Engineer, and a regular paper maker from England, and no expence or labour has been

spared in its formation ; yet with all these advantages if it did not derive its main support from the Missionary printing establishments with which it is someway connected, the whole fabric would have long ere now sunk. The second is that established at Intally by Mr. Wilson, who owes to the resources of an ample fortune the success that has hitherto seconded his exertions. The produce of his Mill is, I hear, more esteemed in many respects than that of former. The other established at Ballygunge, I can say nothing of, having no acquaintance with its proceedings.

Whatever may be the cause of the backwardness in the state of paper manufacture in this country, I am quite satisfied that it is not to be attributed to the want of vigour or energy in the exertions of the individuals engaged in it, nor to the absence of the necessary resource. The fact is that it is one of the most intricate of the trades, and is dependent on many others, and consists of such various processes that it is too much to expect that any one individual, even in Europe, can be well acquainted with the whole. Time, and some encouragement from you, gentlemen of the Press, can alone put us in the way of acquiring experience which will put us in a par with the European manufacturor. . . .

Balliah Ghat, January 23, 1832. "A".

26 January 1832

SILK TRADE (Editorial)

From our former remark on the present state of silk trade in this country, it clearly appears to be conducted in a way which must utterly defeat the exertions of the private trader whose attention is exclusively directed to that branch of commerce ; and from Mr. Sander's evidence it is equally apparent that it is injurious to the interest of the Indigo-Planter of the Company, and of the native Ryot, while the only persons benefitted are the Zeminders and the commercial residents.

With regard to the Indigo-Planter, nothing can be of so much importance to him as to discover means by which without

diminishing production, he may, upon the whole, lessen the cost of the article produced. One obvious mode of effecting this end is by an economical establishment and judicious arrangements for each season. Another is by using endeavours to obtain a purer administration of justice and a more efficient police, which would save much unnecessary outlay. A third is by joining with the manufacture of Indigo some other pursuit to which the nature of the planter's land is friendly; and with reference to this last mentioned mode, some have attempted to combine the manufacture of sugar and coffee with that of Indigo, but in the instances of which we have heard, the attempt has not been attended with the desirable degree of success. Mr. Sanders is of opinion that if the Company were to cease to trade in silk, capitalists in Bengal would purchase their futures, and the silk trade would be taken up by Indigo-Planters, not in substitution for the present occupation, but in conjunction with it. He asserts that the production of Indigo and the production of silk could be carried on by the same parties without any difficulty whatever.

Indigo is grown on the low lands, and the land adapted for the production of silk is the high land. Contiguous to almost every Indigo factory there are certain portions of land fitted for the mulberry, and the two might be very well conducted together. If this account is correct, it follows that the production of both by the same individual would be safer and more profitable than the production of either seperately;...The experiment has been tried and even found successful.

...It was an experiment tried by an Indigo-Planter whose factory was situated in the midst of the mulberry plantations of Commercolly, Bauleah, Sardah, and Cossimbazar.

In 1815 the cost and charges per seer of silk to the Company was 10Rs. 7a. 7p.; in 1821 it was 14Rs. 11a. 6p.; and in 1825 it had risen still higher, to 15Rs. 1a. 4p.; in 1827 orders were issued to reduce the price that the Company paid for silk, and some reduction has in consequence taken place....

It is evident that until the obstacles which are thrown in the way of the trade are removed by the entire withdrawal from it of the Company and their agents, it would be vain for the private trader to enter on this field; and to none would this be

of greater importance than the Indigo-Planter to enable him to support the depression which his peculiar product now lies.

27 January 1832

MIDNIGHT HOWLINGS OF CHOWKEEDARS

Sir,

"Sweet are the slumbers of the virtuous man", and really in this country it is cruel to disturb the sleep of either virtuous or vicious. I live, Sir, in Free School Street, and am nightly awakened by the midnight yells and howlings of a set of beings, who are, I presume, appointed for the purpose of preserving peace and tranquility. It is impossible Sir, to describe the abominable noises uttered by the guardians of the night, who answer one another from a great distance, and appear to rival each other in the utterance of inhuman yells.

If, Sir, you can inform me of the utility of these nocturnal outcries I will submit in patience, and as the doctors say, "grin and bear it ;" but if, as it appears to my simple apprehension, they can only operate where there are thieves, to give them timely notice of the approach of their enemy or co-adjutor, as the case may be, I cannot for the life of me see why the ear of the night should be wounded by these infernal noises.

It may be alleged that this is required at the throats of the chowkeedars in order to manifest their wakeful attention to the safety of the sleeping city. But surely such a mode of keeping watch must negative its utility, and merely acts as notice to thieves and delinquents to get out of the way. . . .

— Somnophilus

27 January 1832

INDIGO SUBS

Dear Mr. Editor,

In the present time, when the strictest economy is rendered necessary in every branch of commerce, we cannot expect to remain alone unvisited by the arm of retrenchment....

Perhaps you may know, or at least you may imagine, Mr. Editor, what it is to serve a low bred, arrogant, conceited, self-opinionated man. Raised by favouring circumstances at once from the very lowest grade of society to a degree of power which in his most ambitious moods he never could contemplate, his first wish is to make his power felt where he knows it cannot be respected. At the same time that he delights in sporting with the feelings of those under his control, he is as fawning and obsequious as a spaniel to those from whom his authority is derived. Cunning as an old hunted fox, he never wastes a word without first having his cue and calculating its effect on the weak side of his patron.

With one man he is all religion and charity; with another liberal in the extreme. With a third simple and good natured to a fault, for those of a cold ungenerous temperament can mould themselves to any thing; while those who are governed by the impluses of generous nature are quite incapable of descending to the low cunning arts which are but too often the only paths to favour and fortune....It is well known that our native servants are the most lying set on the face of the earth.... What therefore can be more degrading to a man of any spirit than having such people privately instructed to take notes of his conduct and give information.

This letter, Mr. Editor, is somewhat obscure, but it contains "truths" which I should rejoice in expressing in any more appropriate place than a newspaper had I an opportunity.

No old serub.

28 January 1832

DISTRICT EDUCATION

(From *The Reformer*)

...We are thankful to our contemporary for his valuable aid to the cause of Native education which it is our endeavour to promote as far it lies in our power. Our contemporary (India Gazette) wishes to know the authorities on which we have stated that there is fund of 12 lacks of Rupees at the disposal of the Education Committee. It will be remembered that in the year 1809 or 1810 Sir Edward Colebrooke proposed to Government the establishment of a college for the cultivation of the Sanscrit literature either at Nudeah or Tirhoot. Difference of opinion among the Principal public functionaries as to the site of this institution and the details of its internal arrangements prevented the execution of that measure till the year 1813, when Parliament passed an act that to further the ends of Native education one lack of Rupees out of the surplus territorial revenue should be annually devoted to this purpose. The commencement of Govt. patronage to the work of Native education may be dated from this period. There however arose a dispute as to the manner of appropriating this one lack per year to the object contemplated. Some were for allowing all the three Presidencies to share in the benefits accruing from it, whilst others as firmly maintained that Bengal alone had a right to this allowance. At length, in 1821, a gentleman, well known as the patron of Native education in Bengal, brought the subject to the notice of the Government, and the Marquis of Hastings appointed a committee to report upon it. Upon the ground of this report it was ordered in 1824 that Bengal alone should benefit by this annual provision, and the Marquis of Hastings immediately established the Education Committee placing this income at their disposal, and by allowing this order to have a retrospective effect for three years, they were at once put in charge of 300,000 of Rupees. About the same time an annuity of 30,000 Rupees which Mr. Warren Hastings had alloted for the Mudrasa and another of 20,000 Rupees set apart by Mr. Duncan for the Benaras school were also entrusted to the Education Committee. This 50,000 per year we forgot to notice in our last, to which if we add 60,000 the annual interest of the

1,200,000 of Rupees we alluded to in our last, it will form an annual income of no less than 210,000 now at the disposal of the Education Committee. To account in a particular manner for this 1,200,000, let it be remembered that in 1816 Gungadhar, a Pundit of Agra, left for the aid of Native education real property yielding an annual income of nearly 16,000 Rupees which has been ever since accumulating and forms a part of that amount. Besides this, sometime ago Govt. notified that whoever would contribute towards the improvement of the country and other public purposes calculated to better our condition would be treated with a particular distinction and ennobled with some honorary title. Several individuals largely contributed, and many public improvements having been effected by this means, a large sum was reserved for promoting education, when which forms the remainder of the 1,200,000 in question. The following Native gentlemen are among many others of the principal contributors towards this fund — viz., Raja Buddinauth Roy, Raja Sib Chunder, Raja Kaly Sankar, Raja Benwaree Lal &c. &c. To this sum we may soon expect the addition of nearly 700,000 of Rupees left by Hajee Muhmmud of Hoogly for the furtherance of education in this country, which is also to be entrusted to the Education Committee, and which will cause their annual receipts to amount to 245,000 Rupees.

The India Gazette observes, "we are scarcely sanguine to hope that such an object will meet with general support". We participate in our contemporary's fear although the plan we recommended appears to us very feasible and seems only to need the aid of Govt. in giving an impetus to it. If our worthy rulers could prevail upon some of the principal Zamin-ders — and we have not the least doubt they will easily prevail on them. So laudable and disinterested an object — we are almost sure the rest would follow their example and the desideratum would soon be supplied. For instance, we would mention the Raja of Burdwan, whose annual revenue is nearly one fourth of the whole revenue derived from Bengal. A proposal of the kind we have suggested may be made to him by Government and experiment tried. Our personal knowledge authorizes us to state pretty confidently that many Zaminders would gladly come forward to contribute

towards this object, and we repeat, it only rests with the Government to make a commencement and give an impetus to the work.

It may be thought by some that in making such contribution the Zaminder would find a pretext to oppress their Ryots by extortions : but such a hypothesis is perfectly groundless. As it is, many of the Zaminders are obliged to pay to Govt. for arrears of revenue and interest at 25 per cent per annum under the name of consolidated interest, and yet they do not, to raise this, oppress the Ryots who are in their debt for arrears of rent however they would on this principle be justified in doing so. Why then should it be supposed that they will oppress their Ryots for the payment of such voluntary contribution : neither would the Ryots submit to it. Although not immediately connected with our present subject, we shall explain the nature of this consolidated interest of 25 per cent per annum. The only source from whence the Zaminders derive their annual revenue is the land rent of their tenants, which they are obliged to collect Rupee by Rupee and pice by pice from each individual, and it frequently happens that owing to circumstances over which they have no control such as a draught or an inundation, they are unable to collect the land rent and consequently unable to pay with punctuality their instalments of revenue to Government. For this misfortune (we cannot call it fault without being guilty of misapplying terms) they are punished with a penalty under the name of consolidated interests of 25 per cent per annum upon all arrears. Not to speak of the great severity and glaring injustice of this measure it is virtually against the very act of the Parliament which allows no more than 12 per cent to be charged on any debt. We say virtually, for the part of this consolidated interest which is an excess on the legal interest, is called a penalty, and thus by giving a different name to the same thing the extortion is placed beyond the reach of the law. However, the same irregularity when attempted by private individuals is decidedly proved by the judicial officers of Government, and severly punished. We know not what the British Parliament will think of this direct violation of the legislative enactment on the part of the Company when the sub-

ject would be finally brought to their notice at the renewal of the Charter.

To resume the subject of District education let it be remembered that in our last we pointed out that the measure, if adopted, would prove beneficial both to the Ryots and Zamin-ders, we shall now say a few words to shew that the Govt. will also benefit. As a nation advances in civilization its wants for the luxuries of life increase also in the same ratio, and a greater demand is made for foreign production. Improvements likewise enable individual to produce in the country a greater quantity of exportable articles than can be done by a nation in a state of comparative ignorance and barbarism. Now these natural effects of education and diffusion of knowledge are invariably attended with an increase of commerce, which the more it extends, the greater is the revenue derived by Govt. from the export and import duties. There is another way in which this plan would benefit our rulers. The same causes which increase commerce likewise agriculture, and we make no doubt all the waste lands belonging to Govt. such as the Sundarbans, would be made to yield profit to individuals and revenue to them. By the sanction of the Court of Directors the local authorities are assisting the Agricultural and Horticultural Society; but for want of education and the consequent paucity of talented men there is such a lack of individual enterprize, that the exertion of this Society can do but little good beyond the suburbs of Calcutta; therefore it ought to be the joint endeavours of Govt. and all others interested in the welfare of India to adopt some more efficient measure, some plan calculated to benefit the country more generally than any that has hitherto been put in operation.

Should the endeavours of Govt. in this laudable work fail of being growned with success, no blame can be attached to them, as their object will be liberal, and the aid which they would solicit from the subjects will not be a coercive tax but a voluntary contribution.

1 February 1832

PROSPECTS OF HINDOO IMPROVEMENT

(From *The Enquirer*)

Every day adds to the high importance and necessity of a Union among the Hindoos in a political capacity. Scattered and thinly dispersed as they are, they have no means of ascertaining the sentiments of each other respecting any grievance they may commonly labour under. If Ram feels a certain Government order as an imposition upon him, he patiently and quietly submits to it because he sees others do so, though perhaps they too feel it as keenly. Persuaded that his countrymen generally are connected with their condition, however despicable this may be, the Hindoo murmurs not at the heaviest griefs, and makes an effort of reconciling himself to them. Thus it is that ignorant of one another, they are blindly led into hardships and difficulties without ever making any attempt to get rid of them. Grievances succeed grievances, and no effort — no energetic step — is taken to procure a redress for them. The father meets his death, leaving the task of political improvement for the son ; the son exerts not a thought upon it, because his ancestors did not show him the way. Generations accordingly have passed in the miserable circumstances arising from weakness and moral imbecility. It is doubtful whether the Hindoo ever enjoyed what may be called political bliss, and whether he ever felt *the equality of men* in its strictest sense. Let us view him even under the native Rajahs of old ; — he was slavish and as degradingly submissive as he may still continue to be. The prince swayed his sceptre with absolute authority, and himself a dupe to the Brahmins, held all the inferior orders of men in utter contempt. His word was the law. . . .

But we think that times are wearing a better aspect. Moral improvement must insist upon political rise. The friends of India, in contemplating its grandeur, could not have adopted a better means for gaining their object, than the institution of Schools for intellectual and moral education — the improvement and elevation of the mind. It would seem indeed wonderful, that the effects of these establishments have not yet been visible in respect to politics. But to a deeply thinking

observer it is not surprising. This is but the dawn of civilization in India. The bud of the great flower is but beginning to blossom. There is yet much time to come before the fruit is reaped. Obstacles will fall upon obstacles that were never anticipated before. The Hindoo is but just renouncing his superstition. A change of opinion produces a breach of friendship. The orthodox looks upon the heterodox with anger, with malice — with hatred. The Brahmin curses all that stab his interests, and exercises his influence in creating violent oppositions against the apostates from prejudice. Heartburning jealously is thus entertained against the liberal, and persecution comes to be the effect. All this flame is again fanned by the Bengalee press. The *Chundrika,* the *Probhakar,* the *Timirnusak,* aim their battery against liberalism, and pursue all enemies to Hindooism to extremes. Abuses, invectives, slanders and every epithet which the native language, pregnant as it is with indecent vulgarisms, is found to contain, and which genius inured to indecencies can invent, are heaped against the heretic with freedom. These even are by no means sufficient to satisfy the rage of bigotry against liberalism. Can it be expected that under these differences any co-operation will be found among the natives, although in a capacity unconnected with their religious feelings? But notwithstanding these positions, a political union is not impossible. . . . Although circumstances appear unfavourable, yet, as the conductors of a paper for native interests, we are not deterred from deposing that a co-operation is necessary and that the Hindoos should come here as friends and foes may both come and shake hands in fancy dress and masquerade — stript of that animosity against each other which religious feelings may have given rise to and fostered. If such a junction be for the advantage of every body — if politics may be considered abstracted from religion — if the physical strictures upon us all ought to be removed — if we be lively to all that we suffer — if our senses have not altogether been callous through long degradation — if those sparks which mark the dignity of human nature be also found in us — if heaven in his gifts have not been sparing to us — if a Hindoo born be equal in his natural state to a British born. . . . what soul that is capable of reflection will not app-

reciate us when we say that the political improvement of the natives depends upon their own energies. They have only to make known their cases without exaggeration, and then their English rulers will attend to, hear and render their hardships.

4 February 1832

THE NEW COIN (Editorial)

We have now before us specimens of the new coins that have been lately issued to from the Mint, of which the copper pie will, we should suppose, be found extermely convenient to the poorer classes of natives in effecting their numerous small exchanges. A correspondent states, what we know on independent authority to be quite correct, that this coin is passed in the Bazar for half the common pice, whereas it ought to pass only for what it really is, viz., one third of the old pice. . . .These were much wasted, and it would be far more for the benefit of the poor people to coin such as these in great abundance, instead of the double pice or half anna piece. At one time, we believe, a spelter coinage was talked of, and it would be an exceeding convenience to the poor to have quarter pie of zinc made of the same size as the present new small pie. Even a half of this zinc coin might be recommended so as to supersede in a great measure the use of cowrise. Such a coinage, while it would prove a great benefit to the country would also afford an ample profit to the Company at the present reduced price of zinc. A coin of this description, when conveyed up the country and to the independent states, would probably be melted down with the good copper coin for the purpose of making brass, which consumption could not but be less advantageous to the Government.

Not only is the new pie sold to the Govt. at an exorbitant rate, but it is also quite true, as our correspondent states, that the new rupee is represented among the bazar shroffs to be of less value, even to the extent of an anna, than the old rupee; but this is quite unfounded, for no coinage was ever more uniform, as we understand on good authority, both in weight and

standard quality. The rupee, the half rupee, and the quarter rupee, are not, as in former coinages, serrated or indented, but plan in the edge, for the purpose, it is said, of throwing an obstacle in the way of a practice which is reported extensively to prevail, — that of filling off the rough edges of the coin. Some however question the judiciousness of this alteration, which is considered objectionable on this ground, that the breadth of its edge admits of its being easily drilled.

Our correspondent has not remarked on the present state of the good coinage under this Presidency; but is worthy of inquiry how it happens that the gold-mohur is not now seen in circulation, although we understand that the coinage of gold has been carried to an almost unprecedented extent during the last two years. Nine-tenths of it too is of the old standard — a circumstance which surely requires explanation. When the old standard was abolished, the object of the change of standard — both in regard to silver and gold, was certainly the advantage of the public by alloying the fine metal so as to enable the coin to wear better, or preserve its current weight longer, and thereby to render the holders less liable to the extortion of the shroffs under the name of "batta" for short weight. In the new standard silver coinage it was understood to be the intention of the Company merely to add copper to the same quantity which was contained in the old standard rupee, and in the new standard gold coinage, the same portion of fine gold, within a small fraction, as given as in the mohur of the old standard. At this Presidency, however, strange to say, silver is the alloy used, while at the others it is copper. This accounts for the Madras and Calcutta mohurs of the new standard appearing of so different a colour. The partiality of the natives, particularly of the Western Provinces, for the old standard mohur, which they consider pure gold, is well known; and there is an injustice done to the public in not making it generally known, by notice in the Govt. Gazette, that anyone may have mohurs of old standard coined at the Mint, notwithstanding the *supposed* abolition of that coin. The coinage of the old standard mohur is, we believe, authorized by an express regulation, but its existence is not generally known; for according to the accounts we have received, this coin is

virtually monopolized by a few individuals who dispose of it at a large profit.

The exactions of the money-changers might certainly put a stop to as proposed by our correspondent, by persons being employed at the Treasury, the Post office, the Military Pay-office i.e., to give the legal change of all the gold, silver, and copper coin of the country; and we trust the subject will attract the attention of Government, with a view to check the nefarious designs of certain classes who are interested in imposing on the poor and ignorant. As Government very properly reserves to itself the power of coining, of fixing the quantity and quality of metal in each coin, and of authenticating its value in current exchange, it seems an indispensable duty,...that there should be some public of ice or offices established, accessible to the poorest of the people, where they might at all times obtain the full value of a coin they may desire to exchange. This seems as requisite as that a banker should always be held liable to pay in demand the full value borne on the paper which he issues; and in this country it is peculiarly necessary that a just and considerate Government should employ this means to protect the ignorant and the indigent, from the harpies that are constantly preying upon them.

If we had any hope of making an impression where it is desirable it should be made, we would urge the importance of having a uniform currency throughout the British territories in India....How absurd, for instance, to continue to coin in the name of Shah Allum in the 19th year of his reign for the Calcutta Rupee, and the 23rd for that of Furruckabad..... Why not introduce generally throughout India coins with some device more difficult of execution than the present Persian characters, which can be easily counterfeited by any common native engraver; where as a well executed device would not be so easily imitated, and errors in the execution would lead to detection?

3 February 1832

THE INDIAN REGISTER AND MR. DEROZIO
(Editorial)

We have received the first number of a new weekly journal entitled "The Indian Register", the objects of which are described to be — "free communication of the sentiments which relate to East Indians as a community, and a bold declaration of the justice of the cause in which they are engaged." These objects appear to be the same as those of the East Indian newspaper. The Editor, however, expects that he will have many new and some startling points to place before his readers, and he solicits their toleration of such positions as may not coincide with their pre-conception. The leading article on the objects and principles of the Indian Register, is followed by a sketch of the late Mr. Derozio's character, the writer of which does ample justice to his memory. The followings are the only remarks we have met with on Mr. Derozio's religious principles, which we quote without comment : —

"It is proper that some reference should be here made to the religious sentiments entertained by the deceased. That he did not view Christianity as a communication from the Divinity to fallen man is well known ; but it is perhaps impossible to say in what manner he came to fall into such an opinion. It is probable that it was more the effect of a desire to imitate those whom he regarded as men of superior minds, than of any convictions produced by an alternative examination of the subject. From being obliged to read the Bible at family worship during his father's life time, he acquired great knowledge of that book ; and it even appears that he had once been the subject of impressions, under which he composed a hymn, of no mean excellence, considering the very early period at which it was composed. His sentiments on religion. . . he was not fond of obtruding on others, nor did he ever speak on that subject in that irreverent manner in which some foolishly indulge : on the contrary, he had great respect for Christianity, and admired the moral lessons. . . . The Christian will not, therefore, be greatly surprised to learn, that when on his death-bed, and probably aware of his situation, he desired the presence of a minister to pray with him, and expressed his belief in the Redeemer's name.

Of this confession, some may be disposed to question the sufficiency ; but we do not conceive anything more is necessary to salvation. . . ."

10 February 1832

CALCUTTA CO-OPERATIVE SOCIETY

A society was sometime since established, under the designation of The Co-operative Society, for the purpose of supplying the members and friends of it with such commodities as they constantly require. Accordingly a small sum, in the shape of entrance fee, and monthly deposits, was raised and operations carried on for seven months, under the most disadvantageous circumstances ; the agents, owing to other engagements, not having been able to give efficient aid in their department. Notwithstanding, the members realized a clear profit of more than 50 per cent per annum.

The stock of this society was lately sold off at discount, at outcry, on account of the unfortunate circumstances alluded to ; and the accounts, which showed the result above stated closed ; but it was thought that the operation should be taken up immediately again, upon a more extended scale, if proper persons could be found who would attend to the management of the business. In consequence of this a number of persons disposed towards the object, including several members of the late society, met together to take the matter into consideration, revised its rules, convened two successive meetings, and formed themselves into a society under the denomination of The Calcutta Co-operative Society. . . .

13 February 1832

MR. DUFF'S LECTURE

(From *The Enquirer*)

To a reflecting mind the things that are transpiring around are fraught with the sublimest lessons. Circumstances apparently insignificant in themselves, and devoid of any connection with the interest of man, do not unfrequently decide the destiny of a whole nation at large, and strike out the channel through which the minds of countless millions, yet unborn, are to proceed. The unnoticed and unjustly neglected lectures of Mr. Duff on the Evidence of Christianity are likely to assume an importance of the kind and cause a revolution of opinions among the Hindoos utterly unexpected and surprising. These lectures....guided by no religious principles, are not so convincing as to make us embrace them, not so important as to make us despise them. They are neither indicative of talents of very high order, nor very mean, but stand as a medium between the two extremes. They are highly creditable to Mr. Duff as a man of learning, and, as far as we can guess from our short acquaintance with him, they are highly creditable to him also as a man of honest inclination, which does him more honour than his learning. His lectures, if left to themselves, are in all probability incapable of achieving so great change as is sanguinely expected, but extraneous motives besides themselves, are capable of effecting it in not so insignificant a degree as to make us overlook it. The consequences they are in likelihood to produce, demand our utmost attention as the conductors of a paper avowedly intended to cause a revolution of opinions among our countrymen, and require of us to offer as powerful an antidote as our humble abilities will allow us.

The lectures of Mr. Duff embrace a subject universally liked by the community, and a Hindoo convert to its doctrines will be hailed by it with unbounded applause, and treated with a respect which neither the talents nor the moral character of the individual will entitle him to. The name of a Christian will be sufficient to cover the moral deformities of his heart and the worthlessness of his head. Persons of powerful minds — persons determined to embrace *truth,* and nothing *but the truth,* wherever it can be found — persons leading the most

rigidly moral lives, shunning every vice like a filthy load ; persons of this class shall be neglected, merely because they are not Christians, and merely because they have erred perhaps once, and that again honestly. This consideration, to which we cannot but give our consent, rouses our utmost indignation, for we cannot, as Hindoos, and as men, patiently behold honest men despised and truth neglected. A fair enquiry after truth is difficult and at stake, when the unbounded praise of the public, and the devoted love of the community, weigh heavy at the hearts of men. *That this will be the consequence,* a superficial — and much more a deep view of human kind is enough to corroborate. There are more men that are guided merely by the paltry considerations of selfishness than men who are prepared to sacrifice their home, their fortune, their fame, their interest, and their very lives, for the sake of truth. The conclusion then inevitably follows, that interested men, when they find that fame, love, and interest are to be gained by professing Christianity, although opposed to it in action and in opinion, will pretend to be Christians, and thereby be encouraged to pursue their immoral career. This belief, that the lectures of Mr. Duff will rather encourage error than truth, though not directly, called upon us to give publicity to our opinions, that thereby if possible we may crush the evil in its bud.

The apprehension that our remarks about Mr. Duff's lectures may be misconstrued into a censure upon them, compels us to speak a few words in defence of ourselves, and also in justice to Mr. Duff.

14 February 1832

EFFECTS OF EDUCATION (Editorial)

There are some very excellent remarks on the effects of education in last Sunday's Reformer. The object of the writer is to show that the particular system of education adopted at the Hindoo College is not, as the orthodox Hindoos have begun to fear, the cause of those modes of thinking which are obtaining prevalence among the rising generation of natives, but that this

effect is and must be produced by education, by sound knowledge, extended information, in whatever institution it may be acquired, or by whatever system it may be communicated.

To-day we republish an article from our native contemporary, containing some animadversions on a passage in the Report, which appeared in this paper, of the proceedings at the General Meeting of the Calcutta School Book Society. He assumes, without sufficient consideration, that the Report was prepared by us...but we beg to assure him that we had no hand in it....

14 February 1832

NATIVE IMPROVEMENT

(From *The Reformer*)

Among our selections will be found the report of a meeting of the School Book Society: we have reprinted it from the columns of the India Gazette. Speaking of the translation of "Lord Brougham's treatise on the objects of science", our contemporary says, "whether this translation is to be published, is not mentioned; but it may be questioned if a work of that nature could be advantageously perused by the natives without much previous instruction, which they are more likely to derive from the English than their own language." This work is in our press and will be soon published. As to its usefulness to the Bengalee reader, with due deference to the opinion to our contemporary, we must differ from him. We are of opinion that science or the communication of ideas is not the exclusive monopoly of any one language, but that English as well as the Bengalee, or any other tongue not absolutely barbarous, can be made with success the channel of instruction on scientific subjects. English, which is now considered as better adapted for conveying instruction on science, was once a very scanty language, and barren of words expressive of the different ideas connected with the the science....

It is true Bengalee does not plentifully abound in words

necessary for the discussion of scientific subjects ; but how is the evil to be remedied ? Is it not by translating such works as the one referred to ?...

14 February 1832

CALCUTTA PRESS AND THE GOVT (Editorial)

Considering the degree of liberty which the Govt. concede to the Calcutta Press, it is much to be regretted that they do not themselves adopt or establish an organ for the defence and explanation of their own measures, and for the expression of their sentiments on all questions of local interest. This is done in England, in France, in the United States, wherever the freedom of the Press is enjoyed,...Even under despotic Governments, much more in free countries, it is felt that the mere announcement of public measures does not suffice to enable the public to appreciate the spirit which dictated them, the objects which it is proposed to accomplish....

In India, at present, we do not believe that it can, with justice, be said that there are any political factions or parties, determined under all circumstances to oppose the Government, and anxious only, like the Whigs and Tories at home, to find or to make a fault. It is our sincere conviction that there is no one connected with the Indian Press, who does not desire to do ample justice to the measures of the administration as far as they are known or understood. But the fact is that they are not frequently known ; or if partially known, misapprehensions are formed which a very little explanation from an authoritative source would immediately remove, and with them, much, if not all of the bitterness of feeling which they occasion. The Govt. Gazette, although a demi-official paper, does not at present perform this duty, not from any neglect on the part of its respected and able conductor, but apparently because it is not empowered to speak with due emphasis, or to communicate the desired information on questions connected with the measures and acts of Govt. We know not what changes may be in contemplation regarding the Gazette ; but we believe it would

be highly satisfactory to the public, if it were adopted as the organ of the sentiments of Govt., and if the public were at all times led to expect from it authentic information and full explanations respecting the proceedings of Govt....

A contemporary has said, that "it is no secret that the members of Govt. here, were directed in their rejection of East Indian candidates by instructions from Lord William Bentinck." Now, if our information is correct, this is a misrepresentation of his Lordship's instructions. Lord Bentinck has nothing more seriously at heart than the elevation of the native character; and he has therefore expressed a desire that among the candidates for Sudder Ameenships, Hindoos and Moosulmans, having equal pretensions or qualifications, should be preferred....And he has, we learn, declared that 1,000 rupees a month is the poor salary for the latter class, if the revenue could afford it....

15 February 1832

HINDOO COLLEGE (Editorial)

The students of the Hindoo College having lately undergone a private examination conducted by Mr. H. H. Wilson; a meeting took place at the Town Hall, yesterday, in the forenoon, to witness the public distribution of the prizes by the honourable the Vice-President. Among the spectators of the interesting scene were Sir Edward Ryan, the Venerable Archdeacon Corrie, and a number of ladies....There was a distinct set of prizes of proficiency in mathematics, which was not the case in the past year. After the distribution of these rewards of merit, the recitations commenced, among which Prince Henry and Falstaff, Macbeth and Lady Macbeth, and the Apothecary, were received with applause. Last year, in addition to the above, the first classes were examined in general History and different branches of natural philosophy, and some original compositions were read. These were omitted on the present occasion probably in order to save time; but the interest of the scene must have been thereby lessened, as the public have

few other means of ascertaining the progress of the Hindoos in the acquisition of literature and science.

16 February 1832

FEMALE SCHOOL, BURDWAN

The examinations of females who are able to read, in the different schools in Burdwan, under the direction of Miss Derr, was held on tuesday morning, the 17th ult. It was conducted by the Rev. Messrs. Dealtry, Derr, and Weitbrecht.

The result of the examination was not quite so satisfactory as in the preceding year. The reading was not so distinct and natural, and the questions were not answered so well and readily. The fluctuating state of the schools in Bengal, and especially the female schools, may easily account for this. As soon as the females have made some little progress, they are removed at a very early age, either for marriage or for domestic duties....

It cannot however but be gratifying to see so many of a class who have hitherto been little removed in intellect above the brute creation, able to read fluently the truths of the Gospel....

There are in the different schools in Burdwan between two and three hundred girls under instruction....The schools are entirely supported by the European ladies resident at the station....

— Christian Intelligencer

16 February 1832

STUDENTS OF HINDOO COLLEGE AND AMEENSHIP
(Editorial)

The John Bull recommends that the young men educated at the Hindoo College should be content in the first place to act as Vakeels in the Mofussil Courts, as a preparatory step to the

offices of Moonsiffs, Sudder Ameens, and Principal Sudder Ameens. He anticipates that this will be received with a very unfavourable eye by those to whom it is addressed; but we know no reason why it should be so regarded, for it can scarcely be expected by any, that those who have just left or are leaving college should at once be entrusted with the high and responsible duties of a Judge, and there is perhaps no better mode of qualifying themselves for those duties than by acting in the capacity which our contemporary has indicated. He overlooks, however, that the Hindoo College has been in operation atleast for a period of fifteen years; that it has every successive year sent out a fresh supply of well-educated young men; that many of these are now men of matured experience, staid character, and corresponding expectations; and exclusive of the *alumni* of the Hindoo College, there are others who either at private seminaries or by their own well-directed industry, have rendered themselves competent to discharge the duties of the highest office to which they are eligible....

Our contemporary is, we believe, equally uninformed respecting the qualifications of East Indians, most of the candidates of this class, including those whose applications have received very marked disregard, have been long discharging most responsible duties for most inadequate salaries — some of them possessing even that experience of Judicial practice which is considered so indispensable, and which they have acquired in situations altogether disproportionate to their attainments and character....

The John Bull thinks that there are many natives of integrity and high character among the officers of the Mofussil Courts, although instances of corruption and bribery may be found among them....We should be sorry to believe of any class of men that is wholly composed of the corrupt, and we therefore hope that among the native officers of the Mofussil Courts there are instances of integrity and high character; but all the information we possess, founded on the experience of others, leads to the conclusion that they are the exceptions, and that, with those exceptions, they are almost universally untrustworthy....

With our contemporary we may say, that some of the pre-

ceding remarks may not prove very palatable, but they are dictated solely by public considerations, and with a view to the protection of the public interests.

17 February 1832

SOCIETY AT THE NAUTCHES

Sir,

I last evening paid a visit to Baboo Rooplal Mullick's nautch, and was rather surprised to see such a collection of tagarg and bobtail there. As Baboo Rooplal had taken the trouble to cause to be printed tickets of admission, the use of which I cannot perceive, when any person can gain admission without being at all questioned by the constables stationed at the entrance to the house, it is much to be lamented that these nautches are not kept more select.

I can see no motive for allowing so indiscriminate a mixture of people. Surely it cannot be for the interest of those who give these entertainments, to admit all kinds of people without any, the least, distinction. If the givers wish to make unto themselves a name, surely they never can make unto themselves a respectable one, by admitting such a mass of low-lived creatures as they do. It would redound much more to their honour, if they were to admit only those who are respectable and meet to mix in respectable society. Perhaps they do not wish to be considered influenced by that exclusive spirit which unfortunately characterises European society in India — very good. But I would remind them that there is a medium — a golden medium, which is worthy of the attention of all. . . . The spirit of reform is abroad ; it ought surely to extend here if these liberal Baboos wish to gain the esteem and admiration of those whose esteem and admiration are worth possessing. . . .

Yours,
B. C. S.

17 February 1832

SUDDER AMEENSHIPS

The second number of the Indian Register appeared yesterday, and as far as we can judge from the specimens we have seen, the publication is likely to prove useful and interesting one. Its avowed object is to advocate the cause of the East Indians, and we believe its conductor is a member of that body whose interests he has espoused. It can therefore scarcely be a matter of surprise that in speaking of the situation of the East Indians he should be betrayed into the use of language far stronger than in our opinion, is warranted by the occasion, and should assume as facts many propositions which are very disputable, and some which are wholly unfounded. The Journal is, however, conducted with ability.

The notice of the late Mr. Derozio is in good taste, and affords a striking contrast to the bombast and rodomontade we have met with elsewhere....

But our present business is with the second number of the Indian Register which contains some remarks upon the 5th Regulation of 1831. The Register complains of the preference given to natives in the appointments to Sudder Ameenships, and insinuates that East Indians alone ought to be nominated. The absurdity of such pretensions has been exposed by our contemporary of the India Gazette. We have not a doubt that it is both just and prudent....

But we are at issue with our contemporary and with the Enquirer, when they impute blame to the Govt. for allowing the Commissioners and Judges to nominate, or atleast to recommend, the Sudder Ameens. It is assumed that every native officer of the Mofussil Courts is necessarily corrupt, that there is something so pernicious in the atmosphere of a Mofussil Court that no man can breathe it and remain honest; but this is surely a most monstrous assumption. That instances of corruption and bribery may be found we do not dispute; but we believe also that there are many natives of integrity and high character among the officers of the Mofussil Courts; and who is so capable of drawing the distinction, who is so well able to discriminate between the upright and dishonest officers, as the

Judge who presides over the Court, and who has daily opportunities of observing the conduct of his subordinates ?...

We have not much personal acquaintance with the members of the East Indian Community or with the natives educated at the Hindoo College ; but from all we can learn, — and we have made enquiries among those who are conversant with the subject, and the common sense of the thing seems to fully bear out the answer we have received — we should say that both the East Indians and the Collegiates are quite unprepared for the assumption of the high judicial functions to be exercised under the Regulation in question....

— John Bull

17 February 1832

PROPOSAL FOR IMPROVING THE PLAN OF PUBLISHING THE INSTITUTES OF MENU.

Since the Publication of the first number of the Institutes of Menu, we have been favoured with the kind advice of some European gentlemen on whose judgement we place great reliance, and who take much interest in the success of ours undertaking, to conduct it on an improved footing. In the first place, it is recommended that to suit the difference of taste among individuals with respect to the Devnagur and Bengalee characters, and the convenience of those who have been in the habit of reading in either character more than in the other, the original text should be printed in both. Secondly, the alterations in Sir William Jone's translation, which in the number already published were placed at the foot of the page, being calculated to confuse the reader's attention ; this inconvenience, it is thought, would be best remedied by placing his version by itself in one column, the same translation with our alterations embodied in it. Thirdly, it has been deemed that it would be more satisfactory to the reader, if we explained and defended in notes any important departures from that learned Translator's renderings. Fourthly, the placing of the Sangscrit original with the Bengalee

and the two English translations, in the two opposite pages.... Lastly, the printing of the book on English paper is recommended....

Tarachand Chakravarty
Biswunauth Turkubhooshun

3 March 1832

MR. DUFF'S LECTURE ON CHRISTIANITY
(From *The Enquirer*)

Mr. Duff's lecture on Christianity, intended originally for the Hindoos, are now attended by them very rarely. The seats of the audience would remain for the most part vacant but for a few East Indian and European gentlemen that take some interest in the business. The Hindoos, we know not why, have given up in a great measure hearing the Rev. gentleman. We could recognize for some time past, only about half a dozen native among those that attend the lecture. This is certainly a neglect for considering the claims which have been attributed to Christianity, and the influence it is said to have over the civilization of man, its inquiry does become important, and one evening in a week may be, with much reason, devoted to it.

In consequence of the few Hindoos that attend Mr. Duff, a friend has undertaken to write weekly an abstract of the lectures, and appropriate it to the service of the Enquirer. We meet his offers with thanks, and have given insertion to his account of the last lecture delivered on the 6th instant. While we hope on the one hand the arguments of the person will be considered upon by our Hindoo friends, we must also,...abusive declamations against any that happened not to be a follower of his doctrines. To say, for instance, that those who after hearing his lectures are not convinced of the truth of his positions, are unbelievers (of Mr. Duff's religion) not from any error of the understanding, but from obstinacy is equally illiberal and unbecoming a lecturer on Christianity. Mr. Duff is very fond of the expression — "*the disease* (of those that differ from him in religion) *is in the heart and not in the head*;"

but hereto every one perceives he is led more by enthusiasm than by a sound judgement. While Mr. Duff says that *we are all frail,* he proves his assertion to himself, by his unjust attack against persons that do not follow his sentiments. We take this public notice of his lectures because he is situated in a very important place. We blame the Hindoos in consequence of their fanatical curing and swearing against apostates from their religion ; and Mr. Duff with all his information and all his refined notions can be but little better than them if he be as intolerant as they, and if he be, in a public capacity, heap with criminal and wilful obstinacy those persons that do not feel the truth of religion after his manner. Mr. Duff also does dote on the expression *we are* BOUND *to believe this ; and if we doubt this we must reject* ALL *history* ; is a very great misapprehension. Belief is not arbitrary. It comes home of itself ; how, we do not know. We believe this because we feel it so ; we doubt that, because we feel so. To say we are BOUND to do a thing, is to suppose we have the *power* to do it ; and *we are morally obliged to exercise this power.* Now bring this phrase to matters of religion and see how inconsistent you become. The Christian believes in Jesus, the Hindoo does not ; — if both of them be sincere, the former feels the truth to be in Jesus, the latter takes a contrary view and feels elsewhere. We have supposed both to be true, in their saying, and if we be an advocate for the opinion of the one, the utmost we can say against the other is, *he is much mistaken or deceived,* in other words, *his understanding has erred.* To say this is one thing ; and to assume Mr. Duff's dictatorial tone and attitude, obstinacy and criminal wickness to unbelievers of our systems is another and a different position. A word to the wise is sufficient ; and we accordingly dismiss this subject with the hope that our lecturer will stick to such arguments and such reasonings as may bring conviction to the minds of his hearers, and give up imputing. . . hearts to them and thereby run the risks of prejudicing them against him.

Let it be here noted that the abstract of the lecture published in this number has embraced only his *arguments,* and left off his declamations and his energetic expressions tending

to show his firm conviction of what he lectures upon, and his positive assurancce of the truth of Christianity.

— *Enquirer*

10 March 1832

RAMMOHUN ROY (Editorial)

We learn from a letter which has been received by the SEVERN, that a series of questions has been addressed to Rammohun Roy in writing on the Revenue, Judicial, and Commercial systems of India, to which the Raja has employed his liesure in framing answers. Those of the Revenue system have been given in, and are said to have afforded high satisfaction to men of all parties. His answers to the question on Judicial system of India, were nearly complete in the beginning of September, and the whole, when published, will, it is said, present a complete view of the civil, criminal, and financial system of this country including the suggestion of remedies for existing defects by the introduction of Trial by Jury, Native Judicial Assessors, and Joint Judges, Regular Public Registers, Codes of criminal and civil law, the use of the English instead of the Persian language in the Courts, publicity of the proceedings, &c, &c.

The title of Raja which Rammohun Roy received from the King of Delhi before he left for England, has been recognized by His Majesty's Ministers, and it was in the capacity of Envoy from the head of the House of Timour, that he was presented to His Majesty....

19 March 1832

TREATMENT OF THE NATIVES

Sir,

You have thought the treatment of natives of India by Europeans so important a subject as to devote a column of

editorial remarks to it, and it is to be hoped that your remarks will have their due degree of interest and effect. You of course have treated the subject in a political point of view ; but it is not solely in this point of view that it ought to be taken up. Will you allow me to suggest to all who have a moral control or influence, be they pastors, masters or fathers, that it is their bounden duty while attention is awake to the statement of your correspondent, and probably through his statement to the scenes which come within the range of their own observation, possibly in which they bear a part, that they are called upon to enforce the duties which we owe to the natives as fellowmen, the members of one and the same great family with ourselves ? A brutal disregard of the natives is the crying sin of our community. How often do the ministers of our churches make this the leading and the pointed object of their sermons ? Is the evil of so great a magnitude that they dare not attack it ? Your correspondent makes a kind of exception in favour of merchants. It is for them to say if they deserve this. . . .

March 19, 1832 Censor

20 March 1832

RAMMOHUN ROY

At the meeting of the Remonstrant Synod of Ulster, held at Larne on Thursday last, the following resolution was proposed by the Rev. Mr. Montgomery and carried unanimously : — "That a respectful letter be written in the name of this Synod, to that illustrious stranger, the Raja Rammohun Roy, of Bengal, congratulating him on his arrival in Britain, expressing our admiration of his splendid talents and attainments, our high satisfaction in his accession to the cause of Christianity, our deep sense of his invaluable exertions for the diffusion of the Gospel, and assuring him that we should rejoice to see him in this country, and to receive him with all the respect and cordiality so justly due to his distinguished name, his philanthropic labours and his unsullied reputation. . . .Sept. 19 (1831)."

26 April 1832

THE BANIAN SYSTEM

We publish in the usual place a report of an important commercial trial, Tarrachund Chatterjee versus Walker, Roussac and Co. The Banian system is so completely established here, or rather so few merchants have broken through its trammels, that the whole commercial body of Calcutta may be considered as interested in it. That frauds similar to those proved in this case are of common occurrence is, we fear, but too certain. Indian habits have much prevented that close and constant communication amongst men of business usual in almost all other seats of commerce and hereby facilitated fraud, the great check upon which is publicity. Something has lately been done towards this desirable object by the establishment of the Silk and Indigo Marts ; the Exchange Produce Sale Godowns ; the Publication of Market Reports, and the circulation of written lists containing the names of both buyers and sellers. A more general custom of advertising goods would contribute much to the same purpose, and we have no doubt that the proprietors of all the Calcutta papers would willingly join in any arrangement to extend and cheapen advertisements of this description....

—Bengal Hurkaru

30 April 1832

THE BENGAL HURKARU AND RAMMOHUN ROY

Sir,

As you announce your columns open to discussion of both sides of every question, you will please to insert the following observations upon the illiberal attack of yesterday's Harkaru on the fare fame of Rajah Rammohun Roy. It has rarely fallen to my lot to peruse a more unjust representation than it set forth in the editorial of the date ; and I am satisfied that if the Rajah's evidence be impartially weighed, not indeed by grabled portions and disconnected extracts, but in the aggregate, it will set his character and opinion in a light very different from that in which it has pleased the writer of the article

in question to view it. So far from his evidence having a tendency to soften or to palliate matters, so far from his answers being "shuffling and misleading", I am at a loss to imagine term in which the existing revenue system could be more energetically condemned, than those which the Rajah has employed. I put it to any man who has read the evidence from end to end, whether any doubt can possibly exist respecting the Rajah's utter condemnation of the system? Or whether he has not expressed his disapprobation in terms as explicit as our language affords? He has not indeed travelled from record to urge his opinions with all the vehemence of an ultra-Radical, but his answers to the questions proposed are such as might be expected from a sober, sensible man, master of his subject, moderate and rational in his views.

"There is no want of clear and specific information on some heads", says the Hurkaru; "but on others we are grieved to find him committing himself sadly."

Let us examine in what respects the Hurkaru accuses him of committing himself sadly.

19. Q. In the event of the tenants falling in arrears with their rent, what means do the proprietors adopt for realizing it?'

A. They distrain their moveable property, with some exceptions, by the assistance of police officers, and get it sold by the Judicial authorities.

"This," says the Hurkaru, "is utter trimming." I ask any impartial mind if it is not as clear and distinct a reply as could be given to the question? The whole process of receiving rents is compendiously described. No opinion is expressed upon the merits or demerits of that process, because no opinion was demanded. But it will be seen by and by, that when an opinion is solicited, there is no dificiency of boldness and candour in giving it.

The same remarks will apply to the answers to the 28th and 29th queries.

A. Ist. On a summary application to the police, the moveable property of the tenant, with some exceptions, is distrained by the help of the police officers; 2ndly. By the *ordinary Judicial process,* the immoveable property of the tenant is attached and his *person arrested* for the recovery of the rent..

"This," says the Hurkaru, "is a shuffling and misleading answer." Why? Because it has not the words "instant arrest" inserted in small capitals or black letter! The Rajah does not indeed employ the words "instant arrest;" but he refers to the ordinary judicial process — a process that cannot but be known to every one....And I put it, Sir, to any moderate and sensible man; I put it to the Rajah's friends; and I put it to his enemies, whether Rammohun Roy is likely to get more credit by a plain, straightforward statement of facts, or by the most laboured invectives forced into service upon every trifling opportunity. Respecting the arrest for rent I at present abstain from offering any opinion: my primary object is to rescue the name of Rammohun Roy from the obloquy which has so shamefully been cast upon it.

"How could Rammohun Roy go so far into details as to say that the property is distrained "on application to the Police"? When he *must* know that all applications of the kind, if we are rightly informed, must be made to the Dewany Adawlut, through this very regulation."

I crave leave to inform the writer of the article, that the details into which he complains Rammohun Roy has "gone so far" are perfectly correct....

Fiat Justitia

23 June 1832

BENGAL HURKARU

HINDOO REFORMERS

We have made several quotations in to-day's paper from *The Enquirer,* because we are anxious to bring the proceedings of Native Editors as much as possible to the notice of our European readers. It is not to be supposed because we are thus ready to encourage the Native Liberals that we approve of all their acts or opinions, though we think it neither politic nor generous at such a time as this to dwell with hypercritical nicety on slight errors or improprieties. We agree with our contemporary of the *India Gazette,* that some of the Hindoo Reformers in their strong enthusiasm in the cause of truth and in their abhorrence of superstition have been in some instances carried away by the violence of their feelings into foolish extravagances and very idle bravadoes. These errors, however, which are so natural to youth and so difficult to avoid in a time of great excitement are no more than we anticipated from the students of the Hindoo College ; for these gentlemen, though highly accomplished and intelligent, are young in years and are full of the fire and spirit that are characteristic of the spring of life. They are dazzled and intoxicated with the loveliness of truth, and look perhaps with too unqualified contempt and abhorrence on those amongst their countrymen whose eyes have not yet been couched by the hand of reason. If they would be some-what more temperate, they might possibly effect more extensive good for the superstitions and. . .are not to be dragged into the right road by main force, nor convinced of their errors by ridicule and insult. At the same time let us not check the ardour of our youthful reformers because their judgement is not always so perfect as we could wish it to be. As the homely proverb has it, we cannot put old heads on young shoulders, and we are by no means sure that the colder and

calmer temperament of age is better calculated for working great political and moral changes than the quick intelligence ...enthusiasm of youth. If the discretion of age could be combined with the fervour of youth, we might hope for a class of Reformers against which neither friends nor enemies would raise a plausible objection...we must therefore be content with things and persons as they are, and not expect miracles. Taking all things into consideration, we think our Native Reformers are entitled to the admiration and support of all liberal-minded men...

It is to the rising generation that the Reformer is to direct his arguments and persuasions, and hold up the mirror of truth....

25 October 1831

HINDOO REFORMERS

The *Reformer* of Sunday last contains a long editorial article which may be considered as an exposition of the principles and opinions of that party of which the Editor and his friends are the leaders. By the *Ultra-Radicals* these are called the *Half-Liberals,* whilst by those who share in their sentiments they are styled the *Moderate Reformers.* The merits of the two sects have excited some rather angry and irritating discussions, which while they can do no good to either party may seriously injure the cause which both equally profess to have at heart, and only adopt different means for the attainment of the same end. We regret extremely to observe these dissensions among the common friends of liberty and knowledge, and we sincerely wish that they could be induced to direct all their efforts against their general enemy, and not lessen the effect of their exertions by petty squabbles and divisions amongst themselves. It is true that the Moderate Reformers, less bold than the Ultra-Radicals, have not wholly and openly rejected the creed of their forefathers, but they have refined upon it in so subtle a manner and have cut off so many of its grosser absurdities and superstitions, and appear to be so sincerely

desirous of liberalizing the minds of their countrymen, that it is in the highest degree churlish and injudicious, in those who merely somewhat further on the same road, to regard them with a feeling of hostility. We believe that the Ultra-Radicals reject entirely the Hindoo creed and while they profess pure Deism or the belief in one God, are inclined to lend a favourable ear to the arguments in support of Christianity. Their religious opinions indeed are very little opposed to those of the Unitarian. The Moderate party, on the other hand, believe in the Hindoo Scriptures, but acknowledge only one true God, and discard all those ceremonies and superstitions which excite the indignation of enlightened minds, and which, as they maintain, have no necessary or legitimate connection with genuine Hindooism. It is clear therefore, that there is really no very important difference of opinion between the two parties, and it is equally clear that the exertions of both are calculated to be of eminent service to the great body of their countrymen if they do not neutralize the effect of their several labours and give a triumph to the bigots by absurd and idle quarrels amongst themselves. For our parts we are equally the friends of both the Moderate Reformers and the Ultra-Radicals; and though we should rejoice to hear the former reject Hindooism in toto, and without any reservation, we are not quite certain that the general cause would gain an accession of strength by their more bold and decided apostacy, for it is probable that many Hindoos over whom they now exert a considerable influence would in that case have infinitely less respect for their arguments and opinions....

26 October 1831

EDITORIAL

A series of letters in defence of Christianity has been commenced in the Reformer and liberality displayed by a Native Editor in his insertion of articles so diametrically opposed to his own opinions. We believe that few English Editors are influenced by the same philosophical impartiality or would dare

to evince such a genuine spirit of toleration. In the present state of feeling amongst English readers, the boldest and most uncompromising Editors would perhaps hesitate to insert in the columns a series of essays in favour of Hindooism or open attacks on Christianity, for we know that the great majority of our countrymen pay their religion the bad compliment of supposing that it is dangerous to discuss its pretensions with perfect freedom. We could wish the letters in the Reformer in favour of Christianity were written with more vigour and ability and that the writer were more cautious in his statements....

17 January 1832

FROM THE EAST INDIAN

The Editor of the Hurkaru has taken the occasion of noticing an editorial of our newly risen contemporary "Indian Register", on our late and ever-to-be-lamented friend Henry Derozio, to give a very strong and unexpected opinion on the character of those effusions of friendship and tenderness, which we had the pride and sorrowful consolation of inserting in our columns from the pens of East Indian and native contributors... on the sudden loss of a highly gifted being, whom they (natives) valued so justly for what he had accomplished, and regarded with such lively and pleased expectation, of what he gave promise of performing. We refer our readers to this editorial which will be found in a preceding column, and taking along, with us the admonition of the "Hurkaru", that nothing he has said is to be mistaken as to motive, shall make the remarks which must be expected at our hands on such a subjection which heretofore we have not touched. We must confess that we have not for sometimes been affected by such extreme surprise as the remarks in questions created in our mind. The Editor of Hurkaru need not any way have guarded us, we may say the large majority of those who read him of whatever class, against mistaking his motives, one set of motives must need direct him, he is pledged to liberalism, and regard to consistency must prevent him from deliberately swerving one inch

from the line: the past conduct and service of Hurkaru acquire for him the praise...we found with deep surprise a full development of all the effects we have been accustomed to assign to the cause we have mentioned....

The first observable thing in these remarks is what must strike every one, the harsh censure of sorrowing trends and admirers for words and acts in, and at the moment of their liveliest grief for departed genius most unexpectedly and abruptly. ...Except the editor of "Hurkaru" who seems on this occasion most strangely callous to the exciting effects of death, the sudden, the untimely, the agonized death of one we love, there was not an individual, whom, or whose opinion we have encountered, who did not seem to feel that any measure of grief, or the strongest or most affectionate mode of its expression was only becoming so extremely painful an occasion....So ingenious! So unpresuming! So gay! So sanguine! So active! So young! The hope of his family, the joy of his friends, the admiration of thousand, not of one class only but all classes, who after having long wondered at his young attainments in print had lately seen or heard of his new success of eloquence ...yes of eloquence...many perhaps from the columns of Hurkaru itself. What friend or what admirer might not have been allowed the uncensured licence of the wildest transports of grief and commendation...to the memory of Derozio, and his praise was anything but "cold and niggard". While this extraordinary assemblage of the highest qualities of the head and warmest virues of the heart is described only as an East Indian Gentleman of very good parts for a gentleman of his community, the praises of those who thought and wrote more worthily of his merits, are severely censured, with no more allusion to the very significant circumstance of his recent death, than if he was censuring those praises he is in the habit of hearing with great tranquility, with which living gentlemen of another class try to transmute each other in a way that even in this world of sorrow and disgust makes some efforts necessary to conceal the smile, that might be thought irreverend before the solemn performers of the farce.

But though the consideration of death, that occurrence which "increases our venerations for the good, and extenuates

our hatred of the bad", might well have been expected to...the keenness of the "Hurkaru"s disgust, it is not wanting to shew that he has done the memory of Mr. Derozio signal injustice; independently of all considerations he was a much superior man to what the "Hurkaru" has conceived or described. We will say when we read the notice of his death in that paper which took precedence indeed of its contemporaries as to time, we were shocked at the concise and cold encomium with which it was accompanied, and we did hope when the warmer and more fitting panegyric of another periodical made its appearance, that it would have repented of the scanty dole of praise he had dealt out, which to us did seem indeed most "cold and niggard", but we were doomed to see the wonder, not only that he did not regret, not only that he declined to amend, but that with an accession of unprovoked gratuitous wrath he comes forward to tear away the meed which the friendship and respect of others had laid upon the tomb of genius. We have already said, we will not impugn the motive of this act, it is said to proceed from a desire to protect the character of East Indians from the mischiefs it might sustain by the effusions of the "host of foolish correspondents" we admitted to our columns; the crime of these correspondents being an overestimation of the merits of the late Mr. Derozio, which has had this effect that, "the Europeans who are unfriendly to the claims of that body, refer their more liberal advocates to these exhibtions of bad taste as an indisputable evidence of a decided inferiority of intellect." We offer to the Hurkaru our thanks for the warmth with which he has taken up our cause not sparing in his friendship to attack ourselves with the greatest vehemence, and school us into manners to acquire the esteem of those Europeans, but let us request him to turn some part of his salutary, resentment against the Europeans themselves, and when he next hears them so heartless and base in their sentiments as to change the generous tear of friendship as folly in those who shed it, to admonish them of the degradation of their own character, which can convert virtues into crimes to serve the purposes of their mean and contracted prejudices. Had our correspondents praised themselves, or gone up in hosts to the dispensers of rewards and preferments, as the manner of some

is, they might have appeared wiser to those Europeans, but they would certainly never have displayed that liberal and honourable "warmth of feeling" which though it has not saved them from the disgust of the "Hurkaru", yet is in our opinion well calculated to raise them in the opinion of many whose esteem is worth the seeking. But after all what extravagance of praise was bestowed on this occasion! To the "Hurkaru" Mr. Derozio only appeared as "an East Indian Gentleman", "who left a name that will do honor to the class of which he was a member", to us, it seems, and we believe most will concur with our opinion that his name, as much as any other talented man's name can, will do honor generally to all human nature. He was not as the "Hurkaru" seems to intimate a merely gifted member of any particular class, he was a highly, an extraordinarily gifted man, and to disprove this, we defy the "Hurkaru", or "those Europeans who are "unfriendly" to our claims, to produce another man who had his surprising versatility of talents, each to the extent he enjoyed them, and if this man be European, to say, he does not deserve the highest commendation. Mr. Derozio was a man whom, not only a particular class, but whole communities need not be ashamed to own and to regard as a singular light and ornament. He was a poet, orator, grammarian, philosopher and more, not each of these in the highest imaginable perfection, "yet perhaps there was nothing in which he would not have excelled if he had not divided his powers to different persuits", as Dr. Johnson says of Watts, and we may add if he had not been prematurely snatched away in the midst of his labours and acquirements. When then we contemplate the character and loss of such a man, are we to be influenced by the "Hurkaru" to measure our words to accord with the taste of the wretched gang of miserably bigotted Europeans he speaks of, whom as the slaves of prejudices nothing can convert, and who deserve at our hands for their unreasonable contempt, nothing but that we should report on them "scorn for scorn"!"

In the spirit and temper of these remarks of the "Hurkaru" it is not a little striking that whatever faults our correspondents had, and we inserted some letters that contained defects more likely to injure the class than the disinterested affection of feeling they displayed, allusion is made to nothing, but the praise

of Mr. Derozio, and the presumption on which the censure is founded is, that enthusiastic, indiscreet and undiscriminating friendship is a vice inconsistent with talent. We can only say that if the "Hurkaru" has taken up this notion from "those Europeans" &c, he shews the proverbial effects of "evil communication", and for his own sake when thrown again into such society, we recommend him to exercise his usual good sense, and know, that even when the above defects can be proved which in this instance they cannot, it would be a precipitate conclusion for a reasonable man, that the head must need be barren, where the heart is warm.

Our limits will not allow us to extend our observations, nor is it necessary that we should. With our own eyes open to the defects of some of the communications in question, we can never agree with the "Hurkaru" that the feeling they exhibited discredited the writers, though in the estimation of our enemies, unreasonable and liberal as by the "Harkaru" they are implied to be, such a conclusion or any other is probable enough. Desirous as we are of accommodating our opinions and conduct to the model of good specimens of European character, never in our own person, nor by our advice in the persons of other, shall it happen, that by a slavish subserviency to the disgraceful whims or prejudiced Europeans a single principle of affection shall be sacrificed. Remonstrance, complaint and concession are proper only where they may be met by reason and honor ; a brutish and savage contempt must be repaid in kind, and every impertial observer, must by an uncontrolable impulse be disposed more heartily to despise those, who being appointed to perform the part of Agamemnon, voluntarily take up with that of Thersites.

16 February 1832

THE EAST INDIAN

Sir,

If it be possible to be angry with this morning's "East Indian" your name ought to be immortalized in the Indian "Dunsiad". I am one of the individuals whom you lashed the other

day for inflation of style — but, Zounds, Sir, how can you to misquote ? I wrote an unaffected tribute on the evening of poor Derozio's funeral ending with these memorable words. "Poet, Philanthropist, Orator, and Jurist." If I know anything of my own heart, my object was to avoid hyperbole — but it may be when the feelings were warm — the judgement is weak. But let me ask you, in the spirit of good fellowship, why you knocked out the word, "Philanthropist", and substituted "Philosopher", I have sins enough of my own to father, and beg to be excused from fathering those of others !!!* Before concluding just let me tell you why I applied the appellative "Jurist" to Derozio's fame. He had determined shortly before his demise, to give lectures on Law, and Political Economy. I gave "the departed" full credit for the requisite ability to perform, the task announced with honour to himself, and edification to his Juvenile hearers. To Hindoo youths he had long been accustomed to discourse with effect on "Metaphysics", or as I believe Dugald Stewart phrases it "the Philosophy of the human mind." But not to prosy, I'll make peace with you Sir, on one condition. As I have no facts to adduce, I present you with the term "Jurist" for your friendly correction. Do you on the other hand, withdraw your opposition to Derozio's memory in regard to the well earned eulogy of "Poet, Philanthropist and Orator". Otherwise, Mr. Editor, I am ready to battle the point with you to your heart's content.

Yours obedt. Sevt.
Amicus.

* We did not allude to any particular letter. We only recollected that every term which we quoted had been applied by East Indian writers to Mr. Derozio. — Ed.

16 February 1832

MR. DEROZIO (Editorial)

When a man's personal partialities are opposed to his judgement and he attempts to balance the scales of justice with his own hands, it too commonly happens that a grain of censure seems to outweigh a pound of praise ; and the critic who knows

human nature, and is only desirous to give satisfaction only to the object of his comments will rarely venture to qualify his panegyric, however extravagant or ill founded. We have something like an illustration of this remark in the manner in which the Editor of the East Indian has rejected our praise and writhed under our censure. Our ready acknowledgement, that his own articles were written with judgement and ability, has not saved us from the warm indignation excited by our notice of the improper encouragement that he has afforded to a host of foolish correspondents.

It was equally in vain that we spoke of his countryman, Mr. Derozio, as a writer whose works exhibit a richness, a vigour and originality of thought and an elegance and propriety of expression which could not fail to excite surprize and admiration ; for unfortunately we ventured to assert at the same time, that he was not enveloped in a "blaze of glory" — that he was not "Nature's darling" and that he could hardly be considered as the equal of such authors as Milton, Shakespear, Spencer, Newton, Bacon and Locke ! As we honestly stated that we thought it absurd in the East Indians to speak of Mr. Derozio in terms that could only be legitimately applied to these illustrious names, our commendations are considered cold and niggard — a scanty dole of praise of which we have reason to be ashamed. Even our remark that he was an honour to the class of which he was a member is tortured into an implication that he would have done no credit to any other ; as if in a similar case, when a foreign critic speaks of Shakespear as reflecting a glory on his nation, it is to be inferred that he would have shed no such lustre upon another country. We are also grossly misrepresented as having characterized the warmth of feeling exhibited by the eulogists of Mr. Derozio, as in itself discreditable and "a vice inconsistent with talent."

It seems almost idle to observe that though great warmth of feeling in no respect implies a want of intellect, but often rather the reverse, it by no means, follows that sensible East Indians could not have loved and admired Mr. Derozio without considering him a Shakespear or a Newton. Europeans have not less depth and ardour of feeling than the East Indians, but they never describe a writer of Mr. Derozio's character, though born and

educated among themselves, in such bombastic and hyperbolical terms, as have blazed forth in the columns of our contemporary. Discrimination, good sense and good taste, are not destructive of love or friendship, nor is a clear head necessarily accompanied with a cold heart. The fact that not one English paper in Bengal transferred any of the effusions above alluded to into its own columns is a sufficient indication of the sentiments with which they were regarded. Many could attribute this neglect to any jealous or invidious feeling without betraying his own egregious ignorance and stupidity. For our own part, so far from entertaining any ungenerous ill will towards the East Indian community, we have always been eager to advocate their cause ; and as to the lamented and talented individual they have lately lost, we have every reason and the greatest inclination to treat his memory with tenderness and respect. It is, consequently, more in sorrow than in anger that we observe the spirit in which the Editor of the East Indian has answered our former remarks, and as the subject is by no means a pleasing one, we shall hasten to take our leave of it with an assurance that we shall be much more ready to show our friendly disposition towards a class of people who are labouring under unjust political restrictions, by enforcing an attention to their grievances, than by endeavouring to benefit them by censures, however gentle, which can never be given with pleasurable feeling nor received without some uneasiness and irritation.

16 February 1832

TRANSLATIONS FROM THE SANGSKRIT (Editorial)

Some of our readers will have probably remarked yesterday in our selections from the Native papers that some learned Natives are bestirring themselves in publishing translations from the Sangskrit and we hail with sincere pleasure these announcements of a laudable spirit of ambition in men of talent, leisure and fortune, amongst our Native brethren (for such the author of translation from the Sangskrit of the Vidymodu Turinginee is stated to be) to become the dispensers of knowledge of any kind

amongst their benighted brethren. But, rejoicing as we do at every ray of light from whatever quarter it may proceed and to whatever end it be directed we would offer the worthy author, and such of his brethren as may contemplate such pursuits, a few hints, and we trust they will take them in good part, on the kind of knowledge which it may both be most adviceable and most beneficial to distribute; or in other words which may best tend to the well being of their countrymen, and to the augmentation of their own well-deserved fame. We exhort them then to enquire, before they undertake any work, what is the use of it to the people — whether it is of the kind of knowledge which will tend to make mankind happier, or at least to diminish the sum of human misery; and to make these enquiries, not among Sanskrit-stuffed Pundits or superstitious Gooroose, but amongst the liberal and enlightened (we mean European-enlightened) of their own countrymen or of ours, and if such be not the tendency of the work, to throw it aside, assured that they will lose all their labours, and, in a very short time, the little credit which the publication of useless work could bring them. We entreat them to reflect that, little as they now see of the mighty change which is working in man's minds and their institutions from Greenland to the Antractic, they may be assured beyond doubt and by a very little enquiry that such a change is going on with rapidity of which a Hindoo mind perhaps can have no conception; that one of the consequences of this change must be that it will extend to India its tendency will be even here to teach the very children to ask "What is the use of it?" and that thus the author or translator of any useful work will have a tenfold chance of acquiring reputation and honours and wealth, against him whose labour are less so or are so purely speculative that they may be classed amongst those which are utterly useless because the few grains of sterling knowledge which they contain are so hidden under a heap of chaff that they may be much sooner found by reference to more modern, more condensed, and therefore more useful works.

But we are travelling into disquisition where we only ment to offer advice and must break off; but there is a case in point to which we would direct attention and that is the announcement of an intended translation of some of the most abstruse

Sangskrit medical treatises into Bengalee. We counsel Baboo Juggernuth Persad Mullick then, (whose praiseworthy labours we trust will be long continued) to consider whether the translation of some of the best English medical treatises would not redound more to his own honour and to the benefit of his countrymen ; and this simply because the time is coming, and rapidly coming, in which no one even in India or in China, will be found who will believe that the heart is the son of the liver, having the kindness for its wife, — and that, even king Vikramaditya himself will be voted to be little better than a pestilent fellow.

17 February 1832

NATIVE EDUCATION (Editorial)

In the various discussions into which we have occasionally entered upon the subject of Native education, we have expresed our opinion, that the arguments of the Hindoo Reformer should be chiefly directed to their younger countrymen, for religious bigotry and superstition are, generally speaking, so thoroughly engrafted in the minds of the elder Hindoos, as to render all endeavours at conversion, in their case, a hopeless and idle task. As there are exceptions to every rule, so, we may point out a few isolated instances of the power of reason over early and long continued errors ; but as these triumphs are so infrequent and so doubtful, the great object of the schoolmaster now abroad, should be the concentration of his exertions upon the youthful intellect. Such is the untameable obstinacy of early and long continued errors that the religious conversions of mature age are always to be regarded with suspicion, though the convert himself may scarcely be aware of the uncertain state of his own mind, until perhaps the terrible stroke of afflication or the prospect of death fills him with dismay and recalls the superstitions of his childhood to which he then clings with greater trust and tenacity than ever....On this account we would exhort the Hindoo Reformers to direct all their attention to the younger classes of their countrymen, and as the individual child

is said by the poet, to be the father of the individual man so will the rising generation become the originators and the tutors of a future age. Young people are far more ready to receive and preserve new impressions than those of maturer habits, and these impressions grow with their growth and strengthen with their strength. In after years their opinions are supported by early associations, and the same principle which enforces the superstition of the ignorant, gives vigor and confirmation to the reason of the enlightened. It requires the mind of an extraordinary power and independence to be able to take up a solitary station to stem the stream of opinion that rushes by it, and to conquer its own early errors. For this reason neither Hindoo nor Christian Reformers should be disheartened by the present comparative insignificance of their converts in point of number. We find in all countries under all systems of religion, that the first introduction of new theories of creeds directly opposed to ancient habits and opinions has been met with distrust or detestations by the general mind and only embraced and encouraged in the first instance by a few bold and vigorous individuals. The small body increases for some time with inauspicious slowness but every additional member gives additional importance to the new doctrines until atlast number brings number : and numerical strength seems to have infinitely more effect upon mankind than the force of reason....

Remembering this disposition in mankind to trust to the support of numbers, even in religious matters, we rejoice to observe the numerous Native papers now in existence in this city, all advocating the cause of truth in opposition to that of Hindooism and to learn from one of these publications that the young converts from Hindooism to pure Deism (a step towards Christianity) are gradually increasing in number and respectability. The *Reformer* of Sunday last congratulates itself on the fact that even orthodox Hindoos are in some degree joining in the work of general enlightenment by commencing not only the education of their male children but that of their wives and daughters. This is indeed a noble and important change in the system of Hindoo society and the advantages that may accrue from it are incalculable.

1 March 1832

INTEREST OF THE HOUSE AND LAND HOLDERS OF CALCUTTA (Editorial)

The meeting of the Town Hall upon the question of the Alien Law, convened by the Sheriff for this day, is one that so deeply involves the interests of the house and land holders of Calcutta — indeed of Bengal and the Provinces too — that we have little doubt it will be numerously attended. Were it not that we have observed a backwardness on such occasions on the part of those, who from their property and experiences would have most weight, to come forward and offer their suggestions and services, little more than the bare announcement of the meeting would be necessary on our part. But that general apathy in matters of public concern, even of parties interested, of which the climate is probably the cause, though it can never be the excuse, makes it an imperative duty to keep alive the attention of our readers; the more so because, as we have once before remarked, the resolutions set forth in the requisition, seem to us to be ill calculated to produce an effectual remedy. As to the first, we see no objection, but the second resolution is one, upon which it can hardly be expected that the legislature at home will be induced to act; for we believe, it is wholly without precedent to allow a general right to all foreigners without exception, to transmit to foreign heirs. No nation has gone so far as this; whether friends or enemies, to become owners of the soil, and even the Code Nepoleon, the grand feature of which is the utter abolition of all feudal tenures and distinctions, gives no right of ownership in the soil of France....It cannot be expected that English law-givers should as yet go so far....The discussion of to-day will afford us an occasion, which we shall certainly avail ourselves, to obtain information, both as to the extent of the grievance and as to the preferable mode of redress.

24 March 1832

RAMMOHAN ROY

(From *The Reformer*)

"We learn from a letter which has been received by the Severn, that a series of questions has been addressed to Rammohan Roy in writing on the Revenue, Judicial and Commercial systems of India to which the Raja has employed his leisure in forming answers. Those on the Revenue system have been given in, and are said to have afforded high satisfaction to men of all parties. His answers to the questions on the Judicial system in India, were nearly complete in the beginning of September, and the whole when published, will, it is said, present complete view of the Civil, Criminal, and Financial system of this country, including the suggestions of remedies for existing defects by the introduction of Trial by Jury, Native judicial assessors and Joint Judges, Regular Public Registers, Codes of criminal and cvil law, the use of the English instead of the Persian language in the courts, publicity of the proceedings &c. &c."

These various suggestions are replete with benefit to the interests of this country, and we wish we could have spoken with as much certainty as to their adoption by the legislature, as we can of the zeal and perseverance with which they will be urged on the attention of Parliament by our patriotic countryman now in England. We highly approve of the wisdom which dictated Baboo Rammohan Roy to answer the questions in a pamphlet instead of doing it verbally. The development of his views in all their various ramifications on such important and momentous subjects as the questions put to him must have embraced, could not so well have been made in an extemporaneous speech as they could have been in writing.

The following extract, from the same editorial of the India Gazette contains an account of the presentation of Baboo Rammohan Roy to his Britannic Majesty.

"The title of Rajah which Rammohan Roy received from the King of Delhi before he left India, has been recognized by His Majesty's Ministers, and it was in the capacity of Envoy from the head of the House of Timour that he was presented to his Majesty, and took his seat on the occasion of the coronation in the box, appropriated to Ambassadors from foreign Courts."

When Rammohan Roy was appointed by the Emperor of Delhi to be the agent of that fallen monarch, and carry his complaints to the throne of his victors brother (as he styles the King of England) our countryman applied to the local authorities here to be recognized as the Envoy from the Emperor of Delhi to the English Court. But this was refused to him, and he was told he could proceed to England only as a private person, which he did. Notwithstanding these discouragements he presented himself in England as the Envoy from the Emperor of Delhi as such he has been honourably introduced to his Britannic Majesty and took his "seat on the occasion of the coronation in the box, appropriated to Ambassadors from foreign Courts."

What will now our local authority say to this? Their reason for not recognizing him as the Envoy of the Emperor of Delhi is said to have been the circumstance of his being the bearer of certain complaints against the Company for the violation of certain articles in the Treaty; but would it not have been liberal and becoming a civilized Government like this to have waved that consideration, and anticipated the recognition of the highest authorities in England, by recognizing Baboo Rammohan Roy in his capacity of Envoy? The Emperor of Delhi adopted the most legitimate means of remedying his grievances, and justice alone ought to have dictated a different line of conduct towards the representation of his unfortunate Monarch.

When Baboo Rammohan Roy left Calcutta, his superstitious enemies indulged in the most extravagant prognostics against him. Some gave out that before he reached England he would meet with some harm, others that the vengeance of the gods would surely kill him ere he could finish his voyage and oppose the endeavours of Mr. Bathie in behalf of the Suttee, whilst some maintained that he would be sent back from England with disgrace. They even went so far as to give out that some of these calamities had actually befallen him. The vulgar swallowed down all these nonsense with avidity, and were for a time gulled into a belief of the punishment which was said to have overtaken our philanthropist for the impious attempt of opposing the Suttee as they termed his undertaking. We now see how glori-

ously all these prognostics have been falsified by the happy events which have attended his visits to England.
26 March 1832

RAJA RAMMOHAN ROY

We learn form India Gazette that a series of questions have been addressed to Rammohan Roy in writing....His answer to questions on the Judicial system of India were nearly finished in the beginning of September. The whole, when complete, will present a complete view of the Civil, Criminal and Financial system of the country. He is said to have suggested various improvements....

Our readers will thus perceive, that the assurance we held out some months ago, that the Rajah's journey to England would be productive of benefit to India, is likely to be realized. Whatever difference of opinion may exist in the native community regarding his religious principles, all will admit that he is one of the ablest men of the age and that no one is more capable of advising measures for the benefit of India. We deem it fortunate that he has undertaken his journey to England just at the time when the momentous question of the future settlement of Indian affairs is under discussion, and his profound knowledge and sound judgement may prove of the highest service to this country....

—*Samachar Durpan.*

28 March 1832

REFORM MEETING

On Saturday, a numerous Meeting of the inhabitants of Calcutta, convened by the Sheriff, was held at the Town Hall, for the purpose of considering the property of presenting an address to His Majesty, expressive of deep regret at the loss of the Reform Bill in the House of Lords, and of confident hope,

that a measure of at least equal efficiency may, before this, have passed the Legislature.

G. J. Gordon, Esq., in the Chair.

Mr. Turton proposed the official resolution which was passed unanimously. Sir J. P. Grant also spoke.

Dwarknath Tagore fully concurred in what had been said as to the importance and necessity of a Reform in Parliament; he felt confident, that if the measure were adopted, it would do much good for his country.

Capt. Forbes proposed that Dwarknath Tagore's name should be added to the list of Committe members. His suggestion was accepted by the House. Other members of the said Committee were : —Messrs. Wynch, Turton, Dickens and Gordon.

Purpose of the Committee : To forward the address (being delivered in this meeting) to His Majesty....

10 April 1832

PUBLIC MEETING (Editorial)

The public meeting for the purpose of petitioning Parliament for an act "to enable parties in Civil Actions at Law, to have their cases tried by a Jury at the option of either Plaintiff or defendant" takes place at the Town Hall this morning at 11 o'clock.

We had intended to have gone into the subject of the introduction into India of Juries in civil cases at considerable length, but we have been deterred from so doing, by the manner in which we know it has been taken up. A meeting has already been held among those who feel most deeply interested in the question, for the purpose of preparing a series of resolutions to be submitted to the public meeting. The names of the gentlemen who have come forward on the occasion are no secret, nor do we believe that there is the least desire among them, that they should remain unknown, but as we feel confident, that the mention of them will convince every one, that the matter is in a prosperous train, we believe that we cannot serve the cause better, than by announcing who are its supporters. The gentle-

men to whom we allude and who will take a prominent part in the meeting to-day, are Col. Young, Mr. Wynch, Sir J. P. Grant, Mr. G. J. Gordon, Mr. C. Prinsep, Mr. Turton, Baboo Dwarknath Tagore and Prasanna Coomar Tagore.

14 April 1832

THE REFORM PETITION

Sir,

Is the public aware that the Reform Petition has been lying for signature at the Town Hall, for the last half month nearly ? and if not : are the gentlemen who drew it up, free from blame for such being the case ? 'Tis evident that the public is not acquainted with the fact : for upon no other ground, can the small number of signatures now attached to it, after so long an interval, be accounted for. When I saw it some two or three days since, there did not appear to be much more than 150 signatures to it : a large part of which were the names of natives : while those of the influential members of society belonging to the civil, military and mercantile classes (particularly the two former) were surprisingly few....

Your obedient servant
A Reformer.

27 April 1832

THE JURY SYSTEM
(From *The Reformer*)

In our last we promised to treat the subject of Jury as applicable to the Mofussil ; we shall now redeem that pledge. We have already shown that Juries are found to work beneficially in the Metropolis in criminal cases where the life and death of the prisoner depends upon the verdict, we also proved that the extension of the system in the civil cases would be attended with unparalleled benefit and we are now prepared to affirm that its introduction

into the Mofussil would be attended with upparalleled good to its inhabitants, where life and property of the people are as much at stake as in the town. The late Mr. D. Scot, Commissioner of Assam, with a philanthropic feeling worthy of his great name, introduced this salutary system into his district, whose inhabitants are yet enjoying the blessings he has conferred upon them.

To comprehend properly the necessity of having Juries in the Mofussil, it is necessary to be acquainted with the duties of three officers who manage all government business there, viz., the Collectors, the Judges, and the Magistrates. The first of these is to collect the land revenues, and the Stamp Duties ; and something of the Custom Duties ; he has to keep up a correspondence with the different departments of the service particularly with the Accountant General's, and the late introduction of the Commissioner has increased this branch of his business atleast fivefold. The officer has to decide all Surosuree or summary suits, besides all Government cases by the regulation 2 of 1819, and 3 of 1828 in which alone as we have more than once shown this officer has to act in 3 or 4 different capacities. The Abkaree or the licensing department is also under his charge, together with the collection of tolls and the duties of the Postmaster. He is occasionally called upon to perform the duties of the Magistrate, and the Salt chowkies are invariably placed under this functionary. In addition to all these he is required, under pain of severe punishment, to examine personally his treasury every evening after the business closed and to keep a diary of what he does during the day in his own writing. Now, it does not require any strength of thinking to perceive, that all this is too much for a single individual. The avocations of the Judge and Magistrate are more varied and numerous, which to prevent tiring our readers we shall not enumerate, but should it be necessary, we shall take another opportunity of bringing them before our readers.

From this multiplicity of business two serious evils generally result ; delay in the dispatch of business and neglect as to the interest of the parties on whom these functionaries have to decide. Unable to go through all they have to do, a great part of their duties are necessarily entrusted to the Native Amlas who have the preparing of Papers &c., and it is likely that the

dishonest among them from the want of proper education, abuse the important trust placed in them by the public functionaries. Besides all this, the inexperience and want of local knowledge of the generality of these officers is so remarkable that we wonder how they do perform their duties with even a tolerable degree of efficiency. It has been justly remarked not only by the Councillors who at the Town Hall advocated the measure, but even by one of the Judges of the Supreme Court, (as we remarked in our last) that the limited range of the local knowledge of our Judges in a great measure incapacitate them for judging on matters of fact. Now it is well known that no one is raised to the Bench without serving at the English Bar for years. If after all this they themselves have confessed, that Juries are better able to decide on matter of fact, what must we think of the capabilities of a young civilian who knows no more of Mofussil than he does of the inhabitants of the Moon, who is puffed up with an aristocratic pride natural to the generality of young men in power, and who for want of thorough knowledge of the vernacular language is obliged to hear the arguments of the disputing parties through the mediation of his Amlas. These at present are men on whom depend the lives and property of 80 millions of our countrymen in the Mofussil, and it is to remedy this that we recommend the introduction of Juries throughout the Province.

We shall now proceed to develop the view of the Jury system as in use at the time of the ancient Sangscrit Authors, who under the name of Punchait well understood its nature and advantages. From the many works which treat on the subject, we shall quote only one, which the "Mitackherah" also quotes. It is from the passage of Narodo a contemporary of the celebrated Munoo, who according to Sir W. Jones flourished 900 years before the Christian era :

কুলানি শ্রেণয়শ্চৈব গণাশ্চাপি কৃতানৃপঃ।
প্রতিষ্ঠা ব্যবহারাণাং গুর্ব্বেষা মৃত্তরোত্তরং ॥
মিতাক্ষরাধৃত নারদ বচনং।

— Members of a family — those of profession, the inhabitants of a Town, Judges appointed by the King, and the King

himself are qualified to decide on all matters of difference, and the authority of one is above that of another according to the progressive order in which they are here arranged.

Commentators have fully explained this passage. They say according to this text whenever any dispute arose which concerned only the family affairs of the parties, it was usual to appeal to the competent number of members belonging to the family, and the dispute was referred to them for decision, when the dispute concerned a trade or profession the respectable members of that trade or profession were called on to decide, and when the dispute was of such a nature as that it could not properly be brought under either of these heads, it was referred to the decision of a body of respectable inhabitants of the place which was the scene of that occurrence. The aggrieved party as well as those who were not satisfied with the decision of the tribunals had privilege of appealing to the Judges appointed by the King or to the King himself. The authority of the first of these tribunals was the least, that of the second above it, and so on to the King, from whose decision there was no appeal.

In this system of Jurisprudence two circumstances are worthy of attention. The one is, the kind of people chosen for the Punchait or Juries; and the other the great power which was given to the King. We shall first notice the latter considering the temper of the time in which these laws were enacted, the despotism of the age, and above all the influence of superstition which then had a complete hold over the minds of the people, we should not wonder if we find the King to be vested with the authority of receiving appeals from the verdicts of the Juries, and of annulling them. Superstition which was the prolific source of despotism and the strong hold of priestcraft, contributed not a little to deprive the people of their just rights by adding undue authority to the privileges of the Crown. The Ministers of Religion, who were also the legislators, easily discovered the weakness of a people who from ignorance were credulous of the most absurd doctrines which were offered for their belief, and to place their power on a firm basis they connived with the rulers of the land to increase their power by sacrificing the rights of the people, which were in a manner

entrusted to their charge by the credulous mob. Thus the appeal from the verdict of the Punchait was made to rest with the King.

The other remarkable feature of this ancient system was, that to decide on family disputes only the members of that family were appealed to, and for the disputes of a profession, the members of that profession. Nothing appears to us more consonant with good sense than this system, for nothing is of greater importance in the qualifications of a judge than a thorough knowledge of all the concomitant circumstances of the case on which he is called upon to decide, and a familiar acquaintance with the localities of the place where the dispute arose and with manners, habits, customs, and morals of the people to whom the parties belong. Upon this principle we can be better qualified to decide on a dispute concerning the family alone than the members of that family, and on a dispute regarding a particular profession, than the people who belong to it. The same will hold in regard to the inhabitants of a town who form the third kind of Punchait or Jury.

In deriving instruction from the practice of the ancients, and indeed in all cases where we intend to adopt the institutions of another age or another nation, our chief aim ought to be to choose the good and reject the bad which we may find in it. Hence in the subject we are considering, we ought to adhere to the English custom which admits of no appeal from the verdict of the Jury, and to adopt our ancient rule as far as possible for the selection of the individuals who are to form the Juries. For who does not perceive, considering the qualifications of the Judge, we have mentioned above, that it is next to impossible, that a tradesman (for instance) will understand the merits of a difference between two husbandmen regarding their cultivation or farm and vice versa.

Whether the present state of society will admit without any exception of this system of empannelling the Jury, is a question we are not prepared to answer precisely ; but considering the reasonableness of the Jury system and that our rulers are bound by act of Parliament to observe such of our ancient customs as are harmless, we would not go beyond proper bounds were we to ask for Juries in the Mofussil. By some it may be thought difficult of accomplishment to introduce the

Jury system in the Mofussil, we shall therefore submit a crude sketch of the system, as applicable to the interior for the consideration of those in authority. We are perfectly aware that no plan of this description can ever be brought to a tolerable degree of perfection without long experience and repeated practical trials; yet we should throw out a few hints for a plan such as we think would ...the circumstances of the country. We would then propose, that the Judge should keep a list of persons in his district competent to serve in Juries, revising it annually. Out of whom he should select 36 and submit their names to the plaintiff and defendant, who or each of them to reject 12 out of 36, thus reducing the number to 12 Jurors who are to be summoned before the court, and 6 or 5 of them to be chosen by ballot. These should hear the evidence &c., as is here done, but in the vernacular language of the place, and must bring in an unanimous verdict. We have proposed so small a number of Jurors doubting of a greater number of competent persons, but we would recommend that in the selection of these ancient methods, which we have above explained, should be adhered to as far as circumstances may permit. There is another subject which we think ought not to be lost sight of, and that is, that no oaths be required from the Jurors. The prejudice of the Natives to swearing is so great, particularly in the Mofussil, that the empannelling of a competent Jury would be almost impossible, if the people were to know that they would be obliged to swear ere they could serve as Jurors. We should however wish perjury, and corruption among them to be punished with equal and great severity than it is now done. All the charges of the Jury, which should be fixed, ought to be borne in civil cases by the losing party: but in criminal cases out of the funds deposited in the courts being fines and confiscations.

1 May 1832

THE JURY SYSTEM (Editorial)

We have extracted from the Reformer a long article on the subject of Juries in the Mofussil, and we learn from them that they have already been introduced in Assam. We should be happy to have some account of how the system is found to work there, though we should not exactly be inclined to infer from thence that it would therefore work well here, in the present uneducated state of the people and their sad dependence on "all who are set in authority over them". Our grinding land tax with the frightful power with which it is said we must invert its collectors, will, we fear, be found strong if not insurmountable obstacles to any plans having for their object the leading of the people to assist in their own Government. Every Native in the Mofussil is by himself or his relations brought beneath the rod of the fiscal power; summons and imprisonment stares everyman in the face who dares to act in the slightest degree independently of the sub-collector of the revenue for the time being, and, though it often does occur that they do so, it is always in the persuit of some advantages which, in their eyes counterbalance the evil which this power may bring upon them. The case would be widely different, however, were we to ask them to leave their homes for the purpose of sitting as Jurors. Who is to protect them from the vengeance of the relations of those against whom they may bring in verdicts? Is it not notorious now, that from the dread of this vengeance witness cannot be induced to come forward, even in cases with, it might be supposed, would rouse the indignation of the most apathetic, and if we turn to the Zillah station alone for our Jurymen, of what will they he composed?

We are the earnest and anxious friends of every measure, which can have the slightest tendency to raise the Natives of India to a higher rank in the civilised scale; but we fear, much, very much, has yet to be done before Juries can be introduced amongst them, and that education alone can fit them for setting at nought the perils which will now beset those who might act disinterestedly....

1 May 1832

ALLEGATION OF THE CALCUTTA COURIER AGAINST THE HURKARU (Editorial)

A correspondent of the Calcutta Courier has taken it into his head that the papers of this Presidency are in "bondage" to the Commercial Houses, and dare not give utterance to any free opinion upon commercial subjects. The writer observes that "it is unnecessary just now to advert to facts in support of this assertion; my purpose is to express my fear, that the only paper that ought to be free" (alluding to the Calcutta Courier) "is evidently to be in like manner enslaved." Now we humbly hint to this gentle slander of the press that anybody but himself would think it necessary not only to advert to facts but to prove them, when making so grave a charge; and we also beg most respectfully to differ in opinion from him when he asserts that the Calcutta Courier "is the only paper that ought to be free."

With respect to the entire independence of the Bengal Hurkaru, on commercial and all other subjects, our readers must have had such frequent and satisfactory evidence, that we should have regarded the correspondent of the Courier with that contempt which he so well deserves, had not the India Gazette conferred upon our common opponent an undue importance by condescending to rebut his charges. We think our contemporary would have acted with more dignity and discretion if he had preserved a scornful silence upon this occasion, and allowed the character of his paper to support itself. But our irritable brother is as touchy on the score of independence as are some women on that of chastity. He should remember that a too eager and voluble defence in either case is often regarded as the indication of a doubtful character. Our contemporary sometimes betrays something like a distrust of his own firmness, and is like a man who is conscious of a want of real courage. The Editor of the India Gazette is so intensely anxious to be considered a free man that he often sacrifices his real independence. . . . We must remind him that he who deals out his censures from any other motive than that of a pure love of Justice deserves to have the punishment retorted upon himself.

9 June 1832

REFORMER

EMPLOYMENT OF NATIVES BY GOVERNMENT

Our readers are aware that the Honourable the Court of Directors strenuously opposed in its progress through Parliament the Bill, for empowering natives to act as Magistrates at the three Presidencies, to sit on Grand Justice, and on the trial of causes in which Christians might be parties, and that the Bill was triumphantly carried through Parliament notwithstanding this opposition, chiefly by the exertions of Mr. Grant, the President of the Board of Control....

Since the English took possession of Dewannee in 1765 we have had three systems in action relative to the treatment of the natives, the third being that now in operation. In the first stage of our government the quantum of power left with the natives....The English ruler of the period seemed to have thought that the welfare of the country and the stability of their own Government depended on the amount of power which they could bestow on the Natives. The political power of the country was indeed reserved to the chief in council, but all real power, all that kind of power which was ever in the eye of the common people, was entrusted exclusively...with the natives of the country. The whole Judicial administration of Bengal, Behar, and Orissa was abandoned, without check or control, to natives, and the chief native functionary received an allowance of not less than nine lakhs of Rupees per annum, a sum three times the amount of the salary enjoyed at present by the Governor-General of British India.

A few years, however, brought an entire change of system, and Government fell in to the opposite extreme....They withheld all situations of trust and responsibility from the natives....

Another change has now arisen in the principle of public administration. After having excluded the natives for nearly forty

years from all share in the Government, they have at length discovered that we have made no advance in knowledge and civilization, and they have come to the conclusion, that we ought to be entrusted with higher powers and greater dignity, and endowed with larger salaries. In pursuance of these plans, they have been raised to the Bench, allowed to sit as Assessors to European Judges, and are entrusted with decision of suits of great magnitude. We rejoice in the change....

But though we hail the change with exultation, far different is the feeling generally throughout the country. In our capacity as Editor of this paper, we have peculiar advantages, by means of extensive Mofussil correspondence, for becoming acquainted with the opinions of the Natives in the country, and hence we are constrained to say that those who have the prospect of being obliged to report to these Courts in which natives are to preside, view the change generally with dismay. They cannot divest their minds of the ideal that bribery and corruption are inherent in the native character; they have no confidence that a large salary will tempt a man to neglect the means of illegal gain; but conclude that the greater the salary the more voracious will be the appetite for bribery. They believe that the chief reason why these posts are sought with such avidity is not the dignity, or the pay of office, but the unbounded scope which they afford for amassing fortunes....

Such are the complaints which we continue to receive from all quarters by post; which we hear from the lips of almost every native....

10 March 1833

COOLIN POLYGAMY
(From *The Enquirer*)

In adverting to what the Reformer has said respecting the practice of polygamy prevalent among the Natives, we must remind our intelligent countrymen, that to speculate upon the evils of this vice will not be sufficient to do away with this, if people that are guilty of it be received with impunity into

society. That marriage is looked upon as traffic by the coolin Brahmins, is an evil, the existence of which cannot be denied. Many, many poor creatures have suffered keenly from this, and if we but consider the enormity of the crime, we cannot entertain any doubts about the course we, as members of Society, should persue with respect to persons that recklessly marry a number of wives without fixing their affections on any. Such of our Hindoo friends as may have been rendered superior to the prejudices of the country, and who accordingly look upon polygamy as a vice should not forget that they can do much good by not indiscriminately and without reproof, receiving into their Society, those persons who are in the habit of marrying many wives. If a number of persons be found giving *good examples in this respect,* and looking upon Polygamy *as a vice* not only in *theory* but also in *practice,* we may have reasons to expect that a happy influence will be shed.

But what will entirely put an end to the practice must be something that will reach the heart. To touch that spring of all actions and to purify it that it may send forth happy and unmixed streams all round, must be the ultimate object with every humane person since when that is once set right all other evils will vanish. By physical means enormities may be prevented ; but the entire eradication of moral evil must demand the intervention of a mightier hand. Such vices that insult humanity, and disgust even men of the world, may be put a stop to by measures that touch the body...but the prevention of all crimes and consummation of the prefection of our nature must always be reserved for nobler instruments. He that will get up and make a stir putting an end to moral evils by applying to Government or any other such physical means, may succeed in doing away with enormities ; but he that will rise up burning with a desire of seeing his countrymen reformed and regenerated, and use every means for the purpose of ensuring the purification of their hearts and thus drying up the very sources of moral evil, aims at the entire abolition of malpractices, and if he succeeds through the mercy of Heaven, the best interests of men are provided for.

While we do not depreciate *over much* the suggestions of the Reformer to his countrymen respecting the adoption of

physical means for the prevention of polygamy, we must remind him that there is another field where he and many other labourers may work, slowly but *surely*.

Such an education that may elevate the understanding storming the mind with knowledge, and sanctify the heart by placing the person in such circumstances whereby he may expect the grace of God, must, when afforded perfectly entirely change the state of Society for the better. In this cause number of men, may therefore, be engaged with much advantage if caution be the watchword ;—and fruits that will result from well directed and pious labours in such a field may be the consummation of all our desires. Let therefore, all real friends to India, bear ever in mind that by having recourse to such measures as may affect the heart in a desirable manner, they will be attacking the very citadel of their enemies, and raising a batter against the very bulwarks of moral evils. One thing in particular is needful for the improvement of this country — the inculcation of a spirit of humility and docility into the student that he may submit to whatever comes from on high and cease to wrangle about a point which may have been finally decided by the unerring voice of God.

10 March 1833

NEW CHANNELS TO DIRECT THE LABOURS OF THE ENLIGHTENED HINDOOS

Sir,

When a people, emerging from the state of mental stagnation, uninterruptedly fettered for an unknown period of time in partial civilization and gross moral depravity, first feels a freshing movement in the stream of thoughts and opinions, a vigorous and increasing ardour takes hold of their mind, which does not vanish as a chimera but vents itself in active exertions for any cause to which it may be applied. "The march of intellect" when it had been clogged for centuries in error, is always rapid and firm....and a revolution takes place in the opinions, of opinions which they have maintained for centuries before.

The above, I need not say, is a picture of what has happened in our country, but reflections of the most serious importance throng into our mind. What are these young intelligent Hindoo Gentlemen to do who are daily making fresh accessions to their number, and whose opinion, that Hindooism as it exists at present is wrong and absurd, will one day, be universally maintained in all India? How is the rising genius of our country to be employed; for it is too bright to shine in its former sphere; and Government is making no room for its enlarged exertions? It is true the offices of the Moonsif and Sudder Aumeen are open to them, and that the Jury Bill has passed: but where do we see the fulfilment of the object in the operation of all these regulations? "On the announcement of this measure," the opening of the Judicial offices to natives of this country, says the editor of Gyanunneshun in his paper of the 26th February, "we were led to look upon as one which held out encouragement to education by rendering men whose minds have received a proper culture and who may become valuable and faithful servants to the State and examples for imitation to their neighbours, eligible to situations of great trust and respectability. The operation of the regulation, however, has quite disappointed these hopes, and from the preference which the Mofussil Judges and Commissioners have by virtue of the powers vested in them, given to their old Amlas, to the utter disregard of far superior claims, one would naturally conclude that those very men, whose notorious corruption and malpractices had long called for heavy punishment, were deemed by Government fit objects of reward." This statement is very much to be regretted, young men of parts and merit are thrown at once into despair, the hopes that they had formed of admittance into offices of trust and respectability are at once banished for a time, if not for ever from their mind. As it is your duty (and yours Mr. Editor too) to cry loudly and unceasingly for the full play of the regulation in our favour which is now most unjustly and criminally evaded.

However the state of things may be, whether the liberality of Government exert in favour of the poor Hindoos whose privileges have been set at naught, or remain indifferent, there will be many young men whose hands may be unemployed, and

therefore left to persue and bent of their inclination. Now these young men, being educated in the college can employ their knowledge to raise their reputation and to serve their country....

Let those educated Hindoos, who have studied the sciences, prosecute their studies further and fit themselves...to benefit their countrymen....How much good will be produced if every class of the Hindoo community experience the benefit of the medical science of the Europeans....The most wretched instruments and the most miserably scanty knowledge of manuring, planting and other operations of husbandry are possessed by the Indian peasantry. The opression of the Zeminders, and Talookdars, besides, has a great hand in depressing their labours and the introduction of improvements....Is it not then a duty with all who perceive this fatal error to come forward and retrieve by their systematic exertions conducted by European scientific principle the black return of ingratitude thus rendered up to nature! And who are the persons to do it? They who pretend to seek the welfare of the country, by breaking its mental thraldom, and raising its prostrate genius by subverting idolatry, forgetting that the improvements of arts and manufactures and the multiplication of the comfort of life are the sister objects of every true Reformer!

The raw materials of many articles brought from England and other places are taken from this country. The double expense of their exportation from their unwrought state and importation to this country in their wrought or manufactured state, adds considerably to their value, not to speak of the abandonment of a lucrative branch of trade that might be carried on here, with profit to individuals themselves and with honor to the nation. An increasing stock would then be in circulation and instead of the great evil, the scarcity of silver, that has taken place here, we might daily witness here the multiplying productiveness of the vast capital of this country now being dead in the hands of rich men, who do not apply them in trade but are content to revel them in their interest....

There is a vast field un-occupied by the grasping hand of monopolizing tyranny and by the simple ignorance of the Natives of this country — the internal resources of India. The

bowels of our land are rich with productions of the mineral kingdom and with quarries of the finest sorts of stones....

The coal mine at Burdwan, that has recently been discovered and worked shews that our country is fertile even in that article....

March 2, 1833. I am Sir, yours obdtly,
Amicus.

18 March 1833

CULTIVATION OF THE BENGALI LANGUAGE

Sir,

I am glad that the manners of Englishmen have been so far imitated by the Natives that a Society called the Sarbo-Tutto-Deepika-Sobha has been established by some Hindoo gentlemen. There are peculiar advantages to be derived from such an institution as the one above named. The present educated Hindoos who are making great progress in the diffusion of heterodox and liberal sentiments have displayed a culpable neglect in their not studying the Bengallee Language. The Society in question has supplied the desideratum and I believe that a peculiar facility not before experienced will be felt by those who are engaged in the extirpation of Bramin-craft and superstition....

In every country where reformation has taken place, the reformers have been men, versed deeply in the language of their countrymen. It is a qualification indispensably necessary for the purpose; for when men, educated as the young Hindoos are, have left their religion or have been convinced of the errors of their forefathers thro' the extensiveness of their information, it will be a difficult matter for them to impart the same sentiments to their countrymen, without being acquainted to their spoken language: not only to have an opportunity of knowing the arguments as brought forward by the Hindoo authors in defence of Hindooism, but to deliver the refutation of the same to a people the man of whom has no interest to study a foreign language. It has been always remarked that

when national pride is hurt, it is very difficult to claim it; and for him who has hurt it, it is more difficult to carry any enterprise successfully among the people. Then how can the educated Hindoos who throw contumely on the Hindoo Shastras which alone is sufficient to make their countrymen prejudiced and bigoted to their creed, make them renounce doctrines which they venerate when the heterodox gentlemen address them in a language unknown to them? It would betray a limited and short-sighted comprehension to think to effect reformation with the English Language and through the English Press. It is not the only city of Calcutta that needs reformation but whole India....What then is the educated Hindoo to do? Of course not to study all the languages prevalent in Hindustan; but the language in the particular province of Hindustan in which he is placed — the Bengallee Language. At present the efforts of reformation is confined to the circle of Bengallee, English student. How much then it would be widened if the Bengallee Language be studied and adopted in societies formed by them? It would be a proceeding that would flatter the just pride of the nation, Hindoos would throng to hear the discussions carried on thro' against their religion, and take an interest in them which they have not as yet so largely manifested.

There is another consideration which more than ever gives force to my recommendation, and which should have its just weight upon all who take their steps with an insight into the future. Many persons, sanguine in their expectation of the improvements of the Hindoos, think that the march of intellect would crush in its way, the poor and barbarous language now spoken by their countrymen, and adopted in its place the highly refined and improved language of the conquerors — it is a fine and benevolent thought and breathes much of the madness of misguided and blind patriotism, a beautiful miracle it is, the whole people of India leaving the uncouth slang of their forefathers and hardly studying the English Language in its stead. I suppose the rates of English teachers would be considerably raised and the intended colonization turn that very profitable to the Emigrants as well as to the Natives of this country!

This is a very dangerous experiment to try to make a

people change their language. The Government may interfere and may carry on their proceedings in their own language, some people about their offices would feel interested to study it, but the whole mass of Hindoos can never have any possible inducement strong enough to make them undergo the expense of an English teacher; so that the thought of eradicating Bengallee from Bengal and Hindusthanee from Hindusthan is unnatural —unwarranted by any sound arguments or a single example in History: and the attempt to put it into execution must be therefore signally unsuccessful. It is our duty then to carry to improve what cannot be undone. And who are the persons to improve the Bengallee Language? Of course those who see the good of their country concerned in it and not those who begoted to the creed they are born in, are superstitious enough to think it presumption to try to excel their forefathers in knowledge to improve a language which they have brought to perfection in their writings! With these remarks I conclude for the present wishing a hearty good-bye. Try on Mr. Editor, and with a hearty wish that your correspondents will take my hints into consideration.

2nd March, 1833.

I remain yours,
Amicus.

24 March 1833

"CHURUK POOJAH" (Editorial)

There is an article in the "Gyananneshun" of last Tuesday which animadverts on our remarks....

The writer having expressed satisfaction at "the gradual abolition of superstitious practices", goes on to say that "he should be very sorry to allow to Government the power of interfering with the religious beliefs of the Hindoos — beliefs which they hold to be sacred and for which many of them are even prepared to meet death." Such power he says, it is dangerous to commit into the hands of Government; for it is likely "to use it to the vilest of purpose" and that "the past history of mankind tells abundant proof of the assertion." We shall not here stop to enquire what extent of power may be

given in to the hands of Government. A question which must always rest on the particular nature and character of the Government to which the inquiry may refer and on the relation of the Governed in regard to it. But we shall only observe that if whilst examining "the past history of mankind", the writer of Gyananneshun had been more careful in his examination of the history of India, the country which his remarks immediately regard, he would have found that its people — the Hindoos so far from being "prepared to meet death" for the sake of religion, tamely allowed their Muhammedan conquerors to commit the greatest profanations against the most sacred institutions of their forefathers' religion....

The next point which is noticed by the writer under reference is our opinion that the cruelties practiced at the Churuk Poojah should be abolished not only it is bad in itself, but because it is not enjoined in the Shasters, we have already a great deal on this subject: but as the writer has in some parts of his article taken a view of the subject which is new, some remarks appear to be called for. He says, "granting that the practice of perforating the tongue &c. is prohibited in the Shasters, how shall we convince the people that the celebration of the Churuk Poojah is not a part and parcel of their religion? Will not the prohibition of this practice then be in direct opposition to the religious feelings of a great portion of the lower classes of the Hindoos?" The writer then quoting our words, that "the poor no less than the rich ought to be an object of the care and attention of Government" goes on to argue that "if this be true it follows as a necessary consequence that the Government is as much bound not to hurt the feelings of the poor, as they are not to hurt those of the rich. The prohibition therefore of the perforation of the body by means of iron rods will be an act of intolerance highly condemnable." If the Government is not allowed to interfere with whatever the mob choose to call their religions, then if the mob would choose to say that it is a part and parcel of their religion to carry on slave trade, as they really do in Sylhet having the authority of the Shaster to support their claim, and even not to allow the English to reign over them, the Government could not on this principle interfere in this matter. Such a prin-

ciple is subversive of the very foundation of every Government, and of all order in society....

To our remark that the Churuk Poojah people perforate their bodies not with any religious motives, but only to get drunk and to beg money from door to door, the writer pretends to oppose the voice of the people, who he tells us "say that they perforate their body with religious motives."...We ask: is drunkness, dancing, and capering about the streets in the most savage manner, and going about from door to door begging money, and then spending it in the next liquor shop marks of religious and pious feelings?...

7 April 1833

IN DEFENCE OF COOLIN POLYGAMY (Editorial)

In a preceding column will be found a letter in defence of Coolin Polygamy, in which the writer asks a few questions. The substance of the first is that, it is not a duty imposed on Government to interfere with the private affairs of their subjects, or to prohibit a practice which has been long in use. It is a duty incumbent on Government to that which may produce the greatest good of the greatest number. Now Coolin Polygamy, as we have already shewn, is injurious to society, by increasing adultery among the wives of the Coolins and among those who are by this system deprived on wives, by demoralizing the nation, and by checking the increase of population. All these evils are directly opposed to the ends of Civil Government, and as the cause of them is not enjoined in the Shasters, the Government ought to abolish it.

The substance of the next question is that we do not consider the difference between the act of burning females alive and polygamy, nor the different degrees of necessity which obtains in regard to the interference of Government with, either of them. He admits the miseries which the unfortunate Coolin women suffer: but wishes that its correction should be left to the work of education, and informs us that the polygamy has already been diminished. In conclusion he is of opinion that

if polygamy is checked by authority much confusion will ensue, for, that measure will overthrow every branch of Coolin system. In regard to the difference between the Suttee and Coolin Polygamy we must observe that whatever may be the degrees of enormity assignable to each, they are both opposed to one and the same principle, *viz.*, that of the common weal, and therefore if the one has been put down by authority, the other ought also to be treated in a similar manner.

But to draw a parallel between these two practices, we would observe that if the burning alive of the windows puts an end to her life prematurely and thus ends her miseries, the Coolin Polygamy perpetuates those miseries to the end of her life; if in the one case the interference of Government has snatched away one unfortunate woman from the flames of the funeral pile and the jaws of a death the most inhuman, in the other it will rescue hundreds of innocent from the miseries of perpetual slavery, unnatural restraint, a thousand voices, and in many instances from irretrievable dishonor. For those reasons polygamy is punishable by law in England, and we being British subjects have a right to pray for the extension of that law to this country. The more so the polygamy is admitted on all hands to be an evil, and it is no part of the Hindoo Religion.

There is another very material circumstance connected with this question which has not yet been considered. The Coolin system is neither a religious rite nor a domestic custom; but strictly a civil institution, taking its rise from an order of the former Government of the Hindoos. It is nowhere even mentioned in the Shasters; for it is of a later date, having been ...established by Rajah Bullal Sen in the ninth century of the Christian era. It was strictly an act of the Hindoo Government, which Government was conquered by the Muhammedans, and which the English are now directing. Now a Government is at all times fully competent to make such change in its decrees as the circumstances of the time may call for; with how much more reason and justice is it then competent to alter the laws of a former Government which in many respects was founded and conducted on quite different principles. But the system of Coolin Polygamy is nothing more or less than an act of the former Government, and it is diametrically opposed to the spirit and principles of the

Hindoo Shasters as well as the English laws, the Government therefore would not only be justified in abolishing it, but is bound by its sacred character as parent and guardian of the people to do that which may tend to the happiness of a great portion of them, — we may say to the welfare of the whole nation. . . .

Coolin Polygamy like the Churuk Poojah is then subjected to two important considerations which point out the propriety of its abolition. It is not enjoyed by the Shasters and it is opposed to the ends of civil Government. But besides these two considerations which alone are sufficient to authorize the interference of Government, it has been shewn to be strictly within the sphere of the civil legislative power, and in a former number we pointed out that it was likewise a direct violation of the laws of Munoo. . . .

As to the question of leaving the abolition of these customs to the workings of education we have already said much upon the branch of the subject, and will, on this occasion only refer our readers to our remarks in the former numbers.

. . . Our correspondent says that with the abolition of the Coolin Polygamy, every other branch of the Coolin system will be destroyed, which will cause much confusion. The idea of causing confusion, or as he calls it "breach of peace" is too chimerical to be seriously opposed by argument. But to the former part of the proposition we reply that if it has been proved that the Coolin system is productive of evil, and that it has nothing to do with the religion of the Hindoos, what harm if every branch of it were to be destroyed? Before the time of Bullal Sen personal merit and possession of knowledge in individuals were the only marks of distinction, and not the fortuitous circumstance of being born of Coolin parents. Let things revert back to their ancient and certainly the better channel. We shall then witness none of those evils the recital of which can fill volumes, we shall then have men of education and merit supply the place of those arrogant, ignorant, unprincipled pests of society, which now cause tears of misery to flow from the eyes of a thousand innocent females, and the sighs of sympathy to burst from the breast of every philanthropist.

7 April 1833

DEFENCE OF COOLIN POLYGAMY

Certainly I cannot describe how surprised I was in detecting the sentiments which you have copiously displayed in the Editorial column of your Reformer dt. the 3rd instant. It does not promise the advantages...have been seeking... I trust; before you proceed to convene a meeting in the Brumma Subha in consultation with your Christian friends to petition Government for the abolition of this erroneous mode, you will be kind enough to admit these my few questions which I hereby put in opposition to the measure you propose to adopt to be brought to the thorough investigation and serious consideration of your learned readers and eventually to your affording elucidatory replies thereto for the public information with a view to let them judge as to the propriety of this discussion. ...Mr. Editor, I conjure you to open your eyes impartially over the quarters of our countrymen and survey what part of them have already changed their ancient form. Education, I fancy, has been the only source of such prosperous reverse to render our countrymen more wise and conversant than before and can very likely ask you whether you have any complaint against their manners, customs and habits as well as their strict perseverence in their own ancestorial fundamental religion, by which they have left not only the practice of Polygamy, a wrong principle, but several others regarding which their conscience condemned them....I can also testify for the information of the public that the number of wives which our Coolins at present take is considerably less than what was hitherto taken by those in their similar situation; because they have become sensible....

Should however the Reformers still, not being desirous to concur with the resolution I propose, prohibit Polygamy, by superior authority, you may depend, Mr. Editor on the result, which I conclude to befall on the fate of our countrymen, especially the Brahmins, will be nothing short of great confusion and breach of peace between each other in the way of either taking or giving marriage and an encouragement for selling daughters by the most of the Hindoos when the root of the Coolinism will be demolished by the Reformers. It would there-

fore be advisable for them to withdraw their sentiments of desolving Polygamy by authority.

20th March, 1833.

Yours Very Truly,
Defender of Coolin Marriage.

7 April 1833

ON THE PROPER USE OF MONEY

With infinite regret and dissatisfaction I take the liberty to intimate to you and your readers, that although the Natives of india are in possession of some good knowledge having been reformed from ignorance and superstition, yet most of them do not make a proper use of their money, I donot say that they do so by their ignorance or stupidity, but merely by their not paying a strict attention to their means a great deal of which they expend at a time without the least consideration. I, therefore, in order to make my young brethren (the Natives) acquainted with the good means of using money properly, beg to write the following lines, and hope they will be favoured with an insertion in your paper....

The first thing which I ought to write in this place for the purpose of considering upon the present subject accurately, is to put to your deep understanding, the disadvantages or rather the dangers which my countrymen happen to incur in expending the money by licentiousness, debauchery and other vicious actions....

The faults which I have mentioned above are not the only ones, which my countrymen always commit, but there is still greater one; *viz.*, Churuk Poojah which is on the eve of being celebrated in the streets of this town, and for the celebration of which they, with heartfelt joy and satisfaction, expend a great deal of money. Churuk Poojah which has been largely treated in almost all the newspapers is yet a subject which claims the attention of the public....The only persons that celebrate this inhuman rite, are men of low caste, as well as rank....

Be that as it may, as the fault of the Churuk Poojah

chiefly lies in men of wealth, who in order to see its Tamasha bring the poor people at their houses and order them to put it into effect, promising at the same time that they will get the due rewards of their labour and trouble....

28 April 1833

PUNDITS AND MOOFTEES (Editorial)

Sir,

There was a report lately that the Vakeels in all the Courts were to be abolished. Upon such measure there may be some difference of opinion, though perhaps none with respect to the Vakeels themselves. But there is another class of officers who are not merely useless but pernicious, and whose utter abolition would, I am assured, give general satisfaction. I mean the Pundits and Mooftees, whose business it is to expound the Hindoo and the Mahomedan laws to the judges.

Of the venality of the former there seems to be an universal persuasion among all classes of the community. It is stated without any manner of reserve by one of the latest writers of Hindoo law, and has become almost a by-word throughout the country. It is unnecessary to point out the evils of such a persuasion, even if it could exist without being true. It would equally destroy all confidence in the administration of Justice, and tempt suitors to bring forward the worst cases, with the view of supporting them by the worst means,—that is, the corruption of the Judge; for in the manner in which references are now made to the Pundits, they are in fact the judges of Hindoo law, the Englishmen who are placed at the head of the Courts being only the humble instruments of recording...their decrees.

The references to the Mahomedan officers are less frequent, and the officers themselves are under...their law having attained to a much greater degree of certainty. It is but just to say of them that their venality is atleast not so open and notorious as that of their Hindoo brethren.

There is one evil of this system which so far as I am

aware has never been pointed out; its effects on the Judges themselves...affords them an excuse for their continued ignorance of the laws which it is their duty to administer.

...If there had been no provision of Pundits and Mooftees, the Judges would have been compelled to make themselves better acquainted with Hindoo and Mahomedan law....

Of Hindoo law, it is full time that the canons should be closed, for the vyavasthas of the Pundits are not so much expositions of law, as bare faced attempts at legislation,—and that of worst species, for it is applicable only to particular cases. If the books already written and translated, and the published decisions of the Courts, do not afford a sufficiency of principles for the resolution of all the cases that occur, the proper remedy is for the Government to furnish the means of extending translations of Hindoo law. And if there be enough of principles already, but our Judges are so little acquainted with their spirit!...They are not fit for their situations, and the sooner we get rid of them and their Pundits together the better.

27th April, 1833. Yours obdt. Servant,
V.

5 May 1833

PUNDITS AND MOOFTEES (Editorial)

...We strongly recommend the article to the attention of our readers. We sometime ago laid before the public a case of gross forgery in the expounding of the Hindoo law by some of the Pundits attached to the Sangscrit College: the article before us point out with much acuteness the evils arising from the system now pursued. We are glad to find the subject has been agitated again and that by persons of no ordinary capacity as judicious reformers of abuses. The India Gazette recommends a "codification of the entire system of Indian law on the broadest principles that can be rendered applicable to the rights and usages of the country." If we mistake not, we were the first to suggest a codification of the Hindoo laws, and

it is needless to say we fully concur in this conclusion. Nothing but codification, we are persuaded, will remedy the evil....

As to the question of the uselessness of the Pundits and Mooftees and propriety of abolishing those situations, we are of opinion that the necessity of retaining them is in exact ratio to the ignorance of our English judges in regard to the laws according to which they are required to administer Justice. Remove their ignorance, first by placing the acquirement of the Hindoo laws within their reach, and secondly by rendering a familiar acquaintance with those laws an indispensable qualification for their situations; and the necessity of those pernicious helps will be obviated....

5 May 1833

ONE OF THE DURMO SUBHA

Note by the translator: — The inquisitive public will regret to hear that a great part of this delectable discourse, so refreshing to the heart, are untranslatable for European Readers, and have been therefore left out....The writer expressed his grief to me, he knew not Greek, otherwise, he said to me, he would have affixed a Greek signature, for he has a mighty belief that people would atonce be converted when they know that the person who speaks to them, knows Greek. He said he would like to know Greek were it even to squeak in that language*....

* It lies at the Durmo Subha office for the inspection of the curious. — Translator.

12 May 1833

ON FEMALE EDUCATION

Sir,

Much has been said upon the subject which I have undertaken to bring to the public notice, and much light has been

thrown in the English as well as a few Bengalee papers of the Presidency for examining it thoroughly....

The subject is should females be educated or not. This is a subject which deserves the attention of every generous mind, and ought to be considered in every respect as an important one. Some of the Native editors in this Presidency have already given their opinion in the negative by declaring that "we do not see any solid advantage in teaching them; because they will not be able to procure money; on the contrary they will be apt to make mischievous needs daily, which will bring men into eternal misery and shame."

...The high sentiments which they have already expressed, requires our best thanks and ought to be perpetually remembered. But, Mr. Editor, I beg to ask them, what is the duty of a philanthropist and a patriot: — do they mean surely to keep their fellow subjects asunder from the path of education and virtue and from the possession of a social life? No. Not this. But on contrary women are at liberty to do those things which will lead them to a good path or to a good end. Now the manyfold advantages which they would reap from doing this are so numerous, that it is beyond our power to describe. Let every man of high sense judge, let every liberal man exert his utmost to improve their condition. But why should they not be educated? This is, Mr. Editor, very amazing! Well, I beg to ask them two or three words, which are written in the following lines. Do not women possess a thirst after knowledge as the men do? Do they not possess a real desire of examining worldly happiness* as the others? Do they not possess a desire of changing their sad condition in which they are distressed? Do they not possess a human feeling, a human sense? Are they not formed with the same dust as others?...Do they think they are only made for cooking and spinning whole day? Do they think God has formed them for slavery?...Let every heretic come forward and search how far false superstition can be...from the Native minds. Let every friend of Native improvement come and take a retrospect of

* I mean the reading of those books which are formed by God, as Bible in English, Mahabharat and Poorans in Bengalee.

the tolerable Mahabharat and Pooran as in Bengalee. Let every author compare the present and past condition of India....

...I conclude by saying, the objection which they brought is not fact, and utterly inconsistent with reason — education is a thing which makes man certainly happy and guides him through the just path of virtue and happiness....

Calcutta, Simlah. Sreeman Chatterjee

April 1, 1833.

12 May 1833

AN ADDRESS TO THE LIBERAL

Sir,

There are at this present moment many Native young men who have been convinced of the fallacy of Hindooism, through the evil persuasions of designing Christians, but who have not wet understood the truth as it is Crishna, and whose hearts are, in consequence, in a frightful condition. They seem to be ignorant of the precipice, the dreadful precipice upon which they are standing, and from which the least push may bring them down to a so awfully dark pit, "Where hope never dwells that dwells in all." How sad is their condition they will not listen to the counsels of the wise, and have virtually become their own enemies.

Though Mr. Editor, I can claim no fellowship with you, in point of religion, I hope you will have the candor and fairness to allow a defence of the Hindoo Faith, to indulge a hope of reclaiming them from their error. For, though you may make the most strenuous efforts to increase the progress of the apostacy from the Hindoo Religion, can we, as Hindooists view their strange infatuation motionless? The very thought would be an absurdity....

Something then must be done for the instruction of those Native young men who have the misfortune of leaving their forefather's religion, in consequence of the regulation of the schools where they have been instructed, deserting that tree of life under whose protecting shadow their forefathers enjoyed so much

uninterrupted felicity....Something then must be done which may be useful to the class of men who have alluded to, for our Dhurmo-Shubha, notwithstanding all its efforts, have hitherto had but little influence upon the conduct of these renegades.

Accordingly I propose, if my plan be approved, to publish in the Reformer a series of discourses addressed to such Native young men on the subject of Religion. They may have by this means the Shaster-Dhurmo set before them and possess opportunities of Salvation.

ADDRESS I.

To such Natives as have discovered the fallacy of Hindooism, without any examination of its contents or arguments.

My dear friends and countrymen,

I cannot help feeling aggreived in the present aspect of things in Calcutta. A change, no less surprising than it is melancholy, is visible in the mind of the rising generation of our countrymen and hopeless forebodings of execrable results to the nation at large, are justified by the events which are daily transpiring. The progress of intercourse with Christian people have been the means of deluding your understanding and leading you astray from the truths of Hindooism. You refuse to entertain the idea (superstitions you call it) that the deity dwell in images made by the hand of men, and laugh to expect future happiness by serving mere forms of wood or stone. You consider your forefathers as men imposed upon, in consequence of their having been so foolish as to adore them. You seem decidedly convinced of their absurdity, and of the inefficacy of the rites and ceremonies they have instituted. The holy Brahmin appears to you to be a designing imposter. The terribly-smiling countenance of Kali, the simple yet majestic form of Shiva, the many-armed Durga, or the Golden belted Salagram whom your ancestors worshipped and your countrymen do worship with such favor of devotion, have ceased to exert any influence upon you. How painful is it my friends, to reflect that your minds are not restraind by the salutary maxims of the Hindoo religion and that you are left like friendless fugitives in the dreary field of existence, the uprooted prey of every hunter

after converts, that infests and pollutes the fair region alloted to us by our Gods.

But my friends, allow me to ask you, whether your hearts have been in anyway bettered? Have you become more inclined to piety than before? Have your active principles, your passions and emotions, been purified? Is your minds, you say, have been enlightened? Has your love of virtue and hatred to vice been increased by your apostacy? Do you know who our God is? Do you long to have a more direct communion with him and reflect upon the time when your crimes will be exposed before his divine presence and your misleading companions, the accomplices of your vice, will be suffering all the tortures of the hands — the bloody hands, of wrathful Joma can inflict? O! My dear friends, it grieves me that your answer to all these questions must be in the negative! Your hearts have not been bettered! You have not become inclined to piety! All the evil inclinations to which human nature is subject are strong in you, and your minds have not become more spiritual! Your active principles, your passions and emotions, are as gross and directed to evil as a Christian can be! You have no love or prame tor our God and your notions about virtue and vice are meaningless and indefinite! You know not what is meant by malignity of sin, and you seldom think of what you are about? For you must know. my friends, there is no virtue without Hindooism, no good feeling without its inspiration. You seem to suppose you will never die, you will be no way accountable for what you do! You are confident you will escape from the clutches of divine punishment. You seldom reflect upon God and a future state, for you are immersed in unholy and sinful gratifications. You go to theatres, established by Christians, and wade in all the mire and puddle of sensual indulgences! You hanker after flesh and wine with all the avidity of a Christian, departing from the harmless and simple food of your countrymen, and neither the sanctity of the cow, the immortal Isis of the Egyptians, nor the loathsome, and abominable filthiness of the pig, secure them from your insatiable appetite! You appear to be insensible to the interest of your souls, and pass your lives as if you were never to answer for your conduct before a holy tribunal!

Be not angry my friends at the liberty I have thus taken with you....

The acuteness of your thinking powers have made no amendment in your hearts; for, if not anything else, that must depend upon a true appreciation of the Hindoo Religion. You may indeed pass your lives respectively in this (as even theives have the power to make one of themselves a captain, another a chieftain and so on) but consider, my friends, how little you are prepared to meet your God should you on this day be called away, without being filled with confusion, and doomed to that misery which can never be seperable from sin!

Besides these my dear friends, besides all these moral evils to which you are subject in consequence of the immortal tendencies and bad feelings of our nature, the small progress of your understanding is manifest on account of the little or no examination you have made of the arguments of Hindooism. Your overweening presumption well coincide with the persuasions of your misleading councellors, and you treated Hindooism as absurd without a due consideration of the reasons its defenders have to bring forward in its favour. Thus you commit a sin against Hindooism without knowing it to be wrong — thus you insult the majesty of the most high purposely and intentionally. You violate his injunctions thro' the lust of your souls, laying by with indifference the weight due to the uniform sanction given to them by a succession of ages.... I have the pleasure to be your countryman and sincere well-wisher.

19 May 1833

PERSIAN LANGUAGE (Editorial)

...The Press has been the arena for these discussions, and, among the various subjects which have been brought to the Notice of the public, the abolition of the Persian language from the Courts of Justice has been one of some importance. We all know it has been maintained by many, whose sincerity in the cause of India cannot be doubted, that the language ought no

longer to be continued. It is not our intention just now to go over to the discussions which have been had on this subject: but we intend to offer a few brief observations on the necessity of determining whether the alterations suggested should or should not be adopted.

The present is a critical period. The nation is, as it were, undergoing a total change in its manners, habits and principles. Institution which had never been thought of are rising up in every direction, the efforts of national industry are to be directed in channels altogether new, and a new course of education is become necessary. This period may justly be compared to that portion of our mortal career in which we are initiated in to the principles which must direct our actions in the remaining portion of it. The nation is being taught the rudiments of the knowledge which is to fit it for vocations very different from those which before engaged its attention. The priest for instance, must leave his sacred books, and other implements of his sacerdotal duties and engage himself in works of public utility. He must direct the plough, wield the sword, exercise the pen, or resort to some other means for gaining a livelihood. It has been allowed by the wisest of men that the education of an individual ought always to fit him for that vocation which it is his intention to follow: if he be intended for a military life, his education must be that of a soldier, and so on. The same will hold in regard to a people situated as the Natives of this country are at present. They ought to be thrown into circumstances which may fit them for the vocations they will have to follow. But this cannot be done, so far as the present question is concerned, unless Government determine upon the language which in future has to be channel of legal proceedings in this country. People are now incapable of knowing what course of study to persue, whether to study the English, the Persian, or the vernacular languages. They ought certainly to study that language in which they will hereafter be required to transact business; for the study of any other will be so much labour thrown away, and it is natural to expect that they will not study any language with sufficient attention and assiduity unless they know that it is to be of use to them. Hence it becomes evident that they ought to be informed of the language in which it is intended to carry

on judicial proceedings for the furture. If it be thought improper to make any change at present in the language of judicial proceedings in the mofussil, let it atleast be determined what language will in future be used, and a notice be given as to the period when a change will take place. Such a notification will enable them to become proficient in that language which will hereafter be brought into use. It will enable them so to educate themselves as to be fitted for the vocation to which they will be called.

We have already recommended the vernacular languages to the notice of the public and of our rulers upon grounds which need not here be discussed : but whatever language be chosen it is necessary that the question be determined without loss of time....

Uncertainty in such a case is extremely injurious, not only to those immediately concerned in change, but even to the Government, in as much as it will not after a period be able to get men efficient in any one language to perform the important duties of the Judicial Department....

We therefore earnestly pray that our present enlightened and liberal Rulers may take this subject into consideration, and decide as to what language will in future be the channel of business.

19 May 1833

THE CULTIVATION OF THE MEDICAL SCIENCE RECOMMENDED TO THE YOUNG HINDOOS

Sir,

I observe with great regret, that whilst the young youths are eagerly cultivating Literature and Physical and Mathematical sciences, they do not pay the least attention to one of the most important sciences, I mean the science of medicine....

It is granted by all that the greater part of the native doctors are mere quacks : they only read some Sangscrit works on medical subjects and thereby think themselves competent to follow their profession on which in a great measure depend the life, happiness and comfort of many thousands....This is not gene-

rally the case in Calcutta. For the inhabitants of this country, I mean the richer class, usually employ the English doctors and the poorer classes resort to the hospitals which the Government has liberally established. But it must be remembered that Calcutta is but a part of Bengal : the inhabitants of the Mofussil suffer miserably from sickness, thousands die for want of proper care and from the ignorance of the Native doctors, who to maintain their reputation ascribe their failure to the general depravity of the Kolee jug !! These poor people have no hospital and no English doctor to administer to them any medicine.... Sangscrit College, it is true, has a medical class,...and where a limited number of students attend ; consequently no immediate benefit can be expected from it. Therefore I call upon the enlightened young Hindoo youths...to direct their attention to this useful science....

Your humble servant,
A Galen.

26 May 1833

MARRIAGE OF HINDOOS

Sir,

The diverse improprieties and the absurdities that attend the subject which I am about to lay before the public thro' the medium of your paper, I am certain, will wake my countrymen from a perpetual lethargy, and persuade them to alter that mistaken notion which they have embraced and which is always bringing many evils to a family.

There is a certain system of marriage among the Hindoos, which is so very inconsistent with the principles of morality and in a manner so very shocking and detestable that at the end it produces nothing but evil effects.

The Hindoo boys and girls in the earlier part of their age and before they are advanced to any degree of knowledge are forced by the consent of their parents to join into wedlock, but the dangerous consequences that accompany it are innumerable. — In the first place, if a husband be an illiterate and an imprudent

man, how burthensome is it to the wife whose disposition is quite ...affable; but on the contrary, if the wife be unchaste and ungovernable how likely is it to wound the feeling of her husband whose whole life passes away in sighing and mortification and instead of peace and harmony often prevails domestic altercations. The married party speak ill and treat with abhorrence their own parents who have been the cause of mediating and adopting such a junction between them. In the second place it shews, that earlier the parties are joined into wedlock the sooner they are vitiated, and their young minds are entangled in the insinuations of Love. They are mistaken as to the loss under which they are; they do not think of the Golden fruits of Education which they are deprived of, and they are far from the duties of a social life. These are the baneful effects that arise from an untimely marriage — Mr. Editor, let our countrymen look over the History of Greece and consider that the people of that country were not permitted to marry under thirty years....

Calcutta 20 April 1833.

Yours very obtly,
True Speaker.

26 May 1833

DEFENCE OF THE HINDOOS

Dear Sir,

...How were the Hindoos ignorant — did they never behold the fountain of education previous to the arrival of English in this country, and was their profession in those days consequently limited to a degree entirely untouched with education? — How were they barbarous, had they been colonized by a civilized nation in a land where there was no spring of morals and civility, and was their manner consequently very different from that of a moralist? — A notion thus modified against the Hindoos is utterly unbecoming: they are, if you seriously enquire into the truth of their manners, customs and habits, as well as their talents and virtues, a nation with whom education has at no time either previous to the arrival of the English or during, or prior to the sovereignty of the Mohamedans in this

Presidency separably been wanting, and the morals and cvilities have in like manner constantly with harmony and peace governed them, so as to merit the favourable approbation of both the English and the Mohamedans....

...Should your correspondent mention that the Hindoos were ignorant because they did not know English, and barbarous because they did not allow neither English, nor Mohamedan to be invited to their society for taking an enjoyment of feast as affably as thty do it with those of their own colour and tribe. I am really unable to answer this question by any further explanation than that I being a Hindoo can lead myself to ascertain it, which is that the Hindoos look upon their ancestral religion as their spiritual guide and therefore cannot voluntarily do anything which is forbidden to them....

Calcutta April 20, 1833.

Yours obdty,
Ramcanth.

26 May 1833

SALAM SAAB! (Editorial)

...In the ceremony of Natives Salaming (saluting) the Europeans and East Indians there appears to be a good deal aristocratical prejudice. We have known Natives insulted for making salam to an European on the plea that there being no acquaintance between the parties the salam was a mark of impudence. On the other hand, strange to say, we have also known Europeans offended if a Native, being a perfect stranger, did not salam: the latter being considered proud and haughty.... Those who think proper to be a little more reasonable towards the Natives and seem willing to accept the ceremony of salutation, expect it as a matter of fact that the Natives should first make a salam, their business being only the acceptance of it by a return of the compliment and this without reference to the rank or circumstances of the parties.

Many other instances of this kind could be mentioned, all of which would tend to prove, that if the Natives have from religious motives kept at a distance from the Christians, the latter

have from much worse motives discarded them from their society. At present there are many Natives who have so far abandoned the prejudices of caste as to have no objection to associate with Christians: but we regret to perceive that even these are shunned....

The East Indians must look upon the Natives as their countrymen; for circumstances shew that ultimately there will be less distinction between than what now exists....

2 June 1833

SANGSCRIT COLLEGE AND THE PERSIAN LANGUAGE (Editorial)

We have been given to understand that the students of the Sangscrit College had expressed a wish to be allowed to study the Persian Language: but that the managers of the Institution objected to it, on the ground that it would detract their attention from the more useful study of the Sangscrit and the English languages, to which they now devote their whole time.

If the Persian is ultimately to be abolished, the managers are perfectly in the right to refuse compliance with the wishes of the students. But this is far from being certain. We do not know at this moment whether it is not the intention of Government to continue the use of the Persian. In that case the objection of the Managers would be most injurious to the welfare of the young men under their direction. What could have induced those connected with the Sangscrit College to express such a wish?....It shews the unsettled state of feeling among the people and calls aloud for a remedy....We would recommend that an experiment be made in the Sudder Dewani Adawlut or some other court advantageously situated for the purpose: nothing surely could be lost by such a trial and the practical workings of the proposed change would atonce develope its real merits. As we have always maintained, we are of opinion that the vernacular language should be prefered to all, as being most generally understood; but that was not

approved of. We would like to see the English substitute the room of the Persian, than that language be allowed to afford a shelter to the abuses of the courts which have been so long hidden, but which are now exposed before the public.

2 June 1833

ENGLISH AND THE VERNACULAR LANGUAGES FOR THE MOFUSSIL COURTS

Sir,

It is with much pleasure that I have watched your laudable endeavours to ameliorate the condition of our countrymen. Among other things you have zealously advocated the abolition of the Persian Language from the Mofussil Courts as well as the Sudder Dewani and Nizamut Adawlut. So far I fully agree with you: but much as I may respect your judgement in these matter, I find myself under the necessity of dissenting from your opinion in as much as you prefer the vernacular languages to the English. Indeed to tell you the truth, I have not been able to comprehend exactly what you mean to recommend; for you are far from opposing the introduction of the English, and yet you give preference to the vernacular languages....

Now having endeavoured to shew...that there are sufficient reasons for prefering the English to the vernacular dialect of each province, allow me to say that consideration of encouraging the English in this country is far from being unimportant. Circumstances shew that the English will one day be common language of India, and it is to be hoped that period will not be put off to ages. It is therefore our duty to encourage the promotion of the English in India, and when we find that it can be considerably promoted...in the courts, I see no reason why you should not join your contemporary in prefering it to the present vernacular that barbarous and most imperfect dialects of the country.

24th June 1833.

Yours,
Indianus.

7 July 1833

THE HINDOO COLLEGE

Sir,

Admirable character! Admirable rhetoric! Profoundity of judgement and sagacity of opinion have been displayed by a correspondent of the Courier of the 24th instant under the mask of Fiat Justitia. The writer in the course of his letter speaks of the Hindoo College and brings under the lash of his remarks particularly the mode of imparting a knowledge of general history to the minds of the students and the somnolency which absorbs their minds at the lectures of Mr. Ross — the lecturer of natural and experimental philosophy in the Hindoo College. The students are his authority. Excellent is the way of concluding and passing judgement upon an institution which is the source of all the moral and commercial acquirement of this country!...Is not the correspondent of the Courier aware that the young minds are naturally rove to give themselves up to chit-chats and brutish enjoyment in order to avoid their lessons?...

In the concluding part of his letter he states that as soon as the boys enter the lecture hall of Mr. Ross they begin to doze. What can be more ridiculous an object of laughter than this sentiment?...To what is it to be attributed the knowledge of the different branches of natural philosophy that has been evinced by the students at the last examination? Is it to their dozing? We see the researches, made by Mr. Ross in natural philosophy which has been lately held up to the public, are more attracting than calculated to cause their sleep....In conclusion I recommend the correspondent of the Courier to visit the College rather than to rest satisfied with the information which is raised perhaps through malignity....

I am Your obdt. sevt.
Ramcantha.

Calcutta
June 27, 1833.

14 July 1833

SIR REFORMER

Dear Sir,

The following picture of the present state of mind of the rising generation, among whom reformation is "growing with the growth and strengthening with their strength" was written to me by a friend of mine across the water....Its pungent satire is very necessary when its salutary influence is called for by the new opinions rising on every side. I would therefore request you to publish them.

June 1, 1833.

No "Sinfulman."

SIR REFORMER

Reformation's all a farce;
And Reformers are but men like you or me,
They have their foibles and their fopperies;
And in the manoeuvres of their sentiments,
That turn like the ships pendant with the wind,
Or change like the fashions of Prolean France.
One sees among them various characters.

.. .. ..

Walking in narrow lanes where Shekjee's shop
Tempts him full oft through his nosology
Leaking suspicious if one marks him...
And, none appearing, sliding unperceived
Into the threshold of Reformation,
The Baker' shop. And then he is transformed.

.. .. ..

And then the atheist...
With brilliant doctrine in his mouth
Turning the creation down...
Kicking up rows, and within the bound,
Of his frail reason keeping all his deeds....

.. .. ..

The deist, next treads upon the stage.
His "eyes severe and face of formal cut"
In the last edition, the Hindoo's life.
Shifts into the lean and meagre penitent;
With lowly heart....

My friends thus ends his strange eventful History
In second Hindooism or something worse,
Sans reason — truth — sans everything — but faith
And Human Sinfulness.

11 August 1833

THE CALCUTTA SCHOOL BOOK SOCIETY

Sir,

Not long ago, a prospectus of an intended paper styled the spirit of the Indian Journals graced the columns of the principal papers of the Presidency. This paper is to be published for the sole benefit of the Calcutta School Book Society. The utility of the publication added to that of the Society for whose benefit it is to be published justly entitles to deserve the support of every friend to improvement. Before we proceed further, it would not be imprudent if we were to say a few words about the Calcutta School Book Society. This Society has achieved what some societies similarly situated could not have done. The numerous useful publications which emanated from the Press of this Society are quite familiar to persons interested in Native improvement. It is true that several Europeans with the aid of some opulent Natives established this Society chiefly for the benefit of the Native community. It is also true that many Natives who though they have means, have not supported the Society, and for this they have been severely, but justly censured by the daily newspapers of this Presidency. But we are no less surprised than grieved to find some of the clergymen have not given to this Society that support which they should have done. Clergymen and missionaries of all denominations profess themsleves to be the greatest friends to the Natives and the friendly acts which they from time to time show towards the Natives are to open chapels on the side of the public roads, publish magazines treating Christian doctrines and principles &c. &c. &c.

Not being satisfied with doing beneficial services to the country they even take the trouble of going to the assembly

of Hindoos before the temples of their idols. There they distribute tracts published by the Christian Tract and Book Society to the Natives with a greedy desire that these will be appreciated by them. But alas! to the great disappointment of the poor missionaries the Natives, nosooner receive these tracts in their hands than they tear them up to pieces before their faces. What is then the use of this Christian Book Society?...

Probono Public.

18 August 1833

"PURCHASE OF ZEMINDERIES" (Editorial)

...Let us now see what benefits the Ryots will derive from the proposed measure. The amount of revenue now paid by them will not be reduced; for it is not possible that Government will be able to pay the expenses of the collection, save an amount equal to what they now get from the Zeminders and yet have a surplus sufficient to reduce the revenue. Nor can we for a moment suppose that our rulers will be so generous as to content themselves with what they now get from the Zeminders, and leave the rest to the poor Ryots. The Collectors of Revenue will be the same native officers who are now employed by the Zeminders for that purpose. How then will the oppression and misdeeds which form the ground of the proposed measure be removed. We rather think it will increase under the proposed measure....

The most superficial examination of these facts is sufficient to point out that the measure proposed will defeat its purpose. Witness for example the Khasmohalls of Government. Are the Ryots in these at all more comfortable? Are there not large balances against the Ryots which is the source of every evil?...

1 September 1833

THE DISTINCTION OF CASTES

Sir,

The Distinction of Castes among the Hindoos, is one of the greatest impediments to their physical as well as their mental improvements....It is a destructive custom prevalent amongst my countrymen, criminal to the utmost degree, and is itself the fountain of all their woes....

It is therefore an object of joy to many, particularly the Editor of the Gyanannesun, that a colonization should be permitted in this country. This colonization would very likely baffle the consequences of this horrible distinction. It would therefore be a desirable subject of every one who really feels for the mental degradation of his Hindoo brethren and expects this happy change in their manners and customs....

The Hindoos, I should plainly say, are a wonderful set of beings. Surrounded, as they are, everywhere by the Europeans, whom nature has partially blessed with learning, as them with ignorance, they can scarcely be said to take a comparative view of their "own nothingness and their neighbours" immensity, and tho' conscious, they never reflect on it. I should therefore advise my countrymen, without the least egotism, not to labour any longer under the dreadful consequences of this absurd distinction, whether reformation, cheering reformation, is with her train gently advancing over the shores of India, and which will in a few days break down the ramparts and fortifications of ignorance, and crush this distinction to the very dust of the streets.

Baugbazar
29th July, 1833.

I am Dear Sir,
ZARIAN.

1 September 1833

JOHN BULL ON PURCHASE OF ZAMINDARIES BY GOVERNMENT

Some of our contemporaries still feel inclined to continue their remarks on the order sent out by Government to enter into competition, for the purchase of Zamindaries, whenever they

are brought to the hammer. As the subject is one in which the natives cannot but feel a deep interest, the Editor of the Reformer has drawn the attention of his readers to it, and has endeavoured to show, that it will be even worse for the country, should the Government comply with the order, than if the present system should continue. The Reformer acknowledges, that the Government has a good right to purchase the land at auction, as any individual. Of this there can be no doubt....

The right of Government to purchase lands is not disputed; but then it is said that "the Government has not that absolute right of disposing of the funds it derives from the revenue, which an individual has of speculating with his private property in any manner he pleases." Why not? In respect to the question of right, we do not see why it does not exist in one case as well as the other. It would be singular, indeed, if Government might possess the right of purchase equally with another individual, and not with him, also, have the right of irresponsible appropriation of what is its own. But "strictly speaking, Government is a trustee for the nation and must be held responsible for every pice misapplied." We dont believe this doctrine, and never shall believe it, until we see the Government constituted on very different principles from what it has been. In what respect is it a trustee for the nation? Has the nation confided to it any of its interests? None. On the contrary the Government is a trustee for quite another race of men, whose regard for "the Nation" is, to a hair's breadth, of the same measure as their share of Annual profits, and the degree of patronage it affords. On this account we think the ground of the Reformer untenable. It is not a Government responsible to the people who are under its rule. It is perfectly independent of all national consideration; and when it does act from any such motive, it obeys no essential attribute, but rather yields as a matter of condescension what that Government would do, which is really the 'trustee of a nation', from constitutional necessity. In treating this topic we cannot lose sight of the real character of the Government. Its object and occupation is trade and speculation, and herein it may claim the right of every individual whose object and occupation are the same.

8 September 1833

THE CONTEMPLATED CHANGES CONCERNING THE ZUMEENDARY SYSTEM

Sir,

...The present Zumeendary system is in such a corrupt state, that its delineation is scarcely necessary and nothing but speedy abolition of it would prove beneficial to India. The imposition and malpractices which are daily exercised and imposed upon the poor Ryots, shudder every man to the heart. The treatment which they receive from the Zaminders are so brutal and terrific in their nature, that a human being can hardly describe without feeling an inward honor and remorse. The groans of the Ryots are resounding from every quarter, their rights and liberties are always endangered owing to the inordinate ambition of the Zaminders. The colours with which their characters are drawn, scarcely need to be brought to the public notice: but Mr. Editor, notwithstanding the declamations and complaints which you through your periodical used against the Zemindary system, I wonder how you now come to support it, when it is at the hazard of being abolished. ...You Mr. Editor, with your Christian contemporary of the Durpan gave your opinion advocating the cause of the Zaminders and using every endeavour to divert the Government from giving a death blow to the system and thereby free thousands from the restraint of those haughty landlords. In support of your position you had brought forward as an argument, that "the first evil which strikes our observation as the inevitable consequences of making Government the proprietor of every bigha of land is the obstacle which will throw in the way of agricultural improvement." This I would say is a very far-fetched assertion....Will the Government interfere in cultivation and put a stop to it?...Will not the sense of their duty suggest them to bind themselves to the strict observance of the laws and regulations under which they are to act? These considerations lead me to think that should the Government buy up all the Zamindaries and settle with Ryots, it would be a great acquisition to India, to assist her in the way of future advancement to learning and civilization and at the same time without proving a drawback to the agricultural improvement of which

you, Mr. Editor, seem to complain loudly....

...In a subsequent part you stated that the proposed measure will not justify the great end of the Government, which is that the grievance of the Ryots should not be redressed, —reason, that the Native officers who will be employed to act for the Government in collecting the revenue, will oppress the Ryots in the same degree as the present Zaminders. How can this be proved?...Will not the officers be aware that they will have a control over them?...I wonder Mr. Editor, how you could maintain such an opinion, and try to hush the proposed measure....Do you not know that Ryots persons and property are in danger and always at the hazard of being seized by the Zaminders? Do you not know that they starve whole days and nights in confinement at the cutcharies if they unfortunately happen to be unable to pay one-twentieth part of the land rent?

In conclusion, I should humbly pray our most honorable and gracious Lord William Bentinck to adopt the measure in his view and thereby redress the grievances of the Ryots inspite of the sophistical declamations of the Reformer against it.

5th Sept. 1833

Your obedient servant

Fiat Justitia.

22 September 1833

A LITERARY SOCIETY

Dear Sir,

It is with unfeigned pleasure I beg to state that some lads at Chorebagan, have established a society for the purpose of discussing various subjects as well as of improving themselves in elocution. The society is in a good and prosperous state, and presided by an eminent gentleman who takes great interest in it, and therefore it would be too tedious to speak anything about his character. The members are reputed for their talents and learning; some of them perhaps belong to the best seminary at this presidency and all the rest might be undoubtedly from the learned community; be that as it may they are well qualified for

their literary labours. I attended the meeting some day, but having found some inconvenience in my attendance (for the meeting commences at 8 P. M. and breaks at 1 A. M. which is very difficult to a distant man particularly without palanquin, &c.) I withdrew myself....

Cal. Aug. 7, 1833. An Athenian.

29 September 1833

THE REV. MR. DUFF

Sir,

I feel it worth noticing through your periodical that the chapel at Simlah which was conducted by Mr. Rev. Percival before, in preaching the doctrines of Christianity has, since his embarkation, been put under the care of Mr. Duff, a well known champion for inculcating the principles of Christianity. This Rev. gentleman being incited with a true spirit for doing good to this benighted country, for which he feels and whose welfare he studies at heart has undertaken the duties of this chapel, and for his great credit discharges them too well and satisfactorily as an able minister for advocating and propagating the broad truth of Christianity....He lectures on every Sunday evening in the chapel in English language upon New Testament....He is attended largely on his lecture here by Native youths,...youths who appreciate the value of truth, and who are properly to be called the members of the Enquiring Party.

Mr. Duff has been compelled to take his resource even in a chapel, partly for the great profession which he bears, and partly hearing several complaints from the Enquiring Party of their objections in attending him on his lecture room on every Tuesday evening. But now he earnestly desires that no more objection of the like would be heard from them in attending him to his lecture at this chapel, where they may not only be silent hearers, but the speakers if they like, for sincerity's sake, which either they pretend or actually follow.

The Enquiring Party, if they wish to be called so — if they wish and actually subscribe themselves to be the Enquirers after

Truth, and if atleast they pretend to be the lovers of Truth and haters of falsehood, would do much injustice both to their sacred selves and to the doctrines which they take for guide, were they to be deaf against the frequent calls of Mr. Duff....

Why can we not see Mr. Editor, our worthy friends such as Ramdoss, Philo-Ramdass, or An Humble Hindoo Doubter, and several other Doubters of Christianity to appear in this field of discussion adopted by Mr. Duff. Is it because they prefer a fight of pens to that of tongues?...

With regard to Mr. Duff's conduct I should by justice say a little and conclude, that the feelings or emotions which Mr. Duff frequently displays in his lecture or in his verbal discussion about religion with the Enquiring Party, are too painful to be suffered. They not only directly hurt the feeling of him who stands against him, but in a word, discourage his enquiry. I therefore think it proper to beseech, nay to entreat the Rev. gentleman to be a little mild and calm in his lecture or discussion with the Native youths....

6th Sept. 1833

AN ENQUIRER.

6 October 1833

THE EDITOR OF THE ENQUIRER

Sir,

The Editor of the Enquirer has taken notice of my letter which you inserted in your paper of the 8th September last....

The Editor of the Enquirer fears, least my observations should have an evil influence on the young Natives, to whom he wishes (says he) to be useful, by unfolding the grand truth of the Gospel, but I assure him that in my opinion his principles are calculated to do more injury to the interest of the Hindoo Natives who are already bidding farewell to the superstition of their countrymen that the honest expression of one's sentiments can possibly do. What is it but folly if men renounce one system of superstition only to adopt a new one, and plunge themselves in the same gulf of error....

Aware as many Hindoo youths are of the absurdities of the

Christian religion and of its resemblance with Hindoo superstition, they are not only justified — not to rush blindly into it, but they are to be praised for their being above such a vulgar weakness. As rational beings whose minds have been enlightened by knowledge, they should not yield to a joke which has been forged for enslaving the human mind. Let them recollect how their forefathers suffered at the hands of crafty and cunning Brahmins. . . . Let the religion of reason be established in India, and let human beings be free from the shackles of priestly tyranny. Though the Editor of the Enquirer has a right to publish and propagate his opinions, he should respect the opinions of others.

The Enquirer is mistaken when he supposes that for his wish to covert men to Christianity I called him a victim to mistaken zeal. . . . He persues a course which not only makes him ridiculous in the eyes of those whom he wishes to convert, but which justly excites the contempt of all wise men. Let him not be surprised at this — I am not the first and only person who has this opinion of him. A public journalist, a respectable gentleman and a Christian has recorded the following opinion of his character. It is an extract from the Bengal Herald. Let him read and say how does he relish it.

"The church of course would have a periodical of its own as such a paper as the Enquirer is hardly likely to answer its purposes, being infinitely more distinguished by a bigotted zeal than by knowledge or discretion ; the truth is the youth who conducts it, has been spoiled rather — and he seeks to repay the flattering, with which he is deluged by a display of intolerance and rant which is only nonscating and revolting to every man of good taste and right feeling."

And what says he to this ? He must perceive that Christians not only disapprove of his conduct, but openly say that he is spoiled. He says he is willing and prepared to answer our objections against the truth of his religion, but when did he attempt to remove all our doubts, without having recourse to abuse and invective, declamation and rant ? . . .

I deny not that every number of the Enquirer contains articles on Christianity and nothing but Christianity ; but I affirm ten times more declamation and invectives have been indulged in. The

Truth, and if atleast they pretend to be the lovers of Truth and haters of falsehood, would do much injustice both to their sacred selves and to the doctrines which they take for guide, were they to be deaf against the frequent calls of Mr. Duff....

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6th Sept. 1833 AN ENQUIRER.

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I deny not that every number of the Enquirer contains articles on Christianity and nothing but Christianity ; but I affirm ten times more declamation and invectives have been indulged in. The

public is justly disgusted with the useless stuffs which are contained in his paper. . . .

He says that his asking a Christian Government to support Missionary Institutions was not inconsistent with the principles of the Gospel ; but let me ask him, is it consistent with those of justice to make a people pay for the propagation of a religion which they do not believe ? If he still should say that his asking such aid from Government was consistent with the Gospel, then the Gospel must be inconsistent with justice.

As for his denying that he never reproached Government for encouraging eastern literature, I have to observe that when he disapproved of Government's supporting eastern religion, as taught in the Sanskrit College, it was sufficient to say that he disapproved also the Government's encouraging eastern literature ; because all that is taught in the Sanskrit College is nothing but the literature of this country.

He next says he should not be blamed for his red hot zeal for conversion, and that my saying that most of the Christian Editors do not sympathise with him is an absurdity. Will he, I ask him, name one who has approved his conduct. . . .The most respectable papers of this presidency have expressed their total disapproval. . . .

He asks me one explanation, what do I mean by his snatching Hindoo children from the bosom of their parents. Is not the Brijonath's case in which he was concerned fresh in his memory ?. . . .

I remain, your obdient servant,
A Doubter.

6 October 1833

BANK OF BENGAL (Editorial)
(From *Bengal Hurkaru*)

The letter of a proprietor, which we yesterday published, has led us to make some enquiries regarding the management of the Bank of Bengal. and we are sorry for the sake of the shareholders to say, that the prospect of dividends to be lessening.

Discounting is at a stand and in lieu of it, the funds are used in buying up 4 per cent. paper, so that far from acting like the Bank of England in a time of deep commercial distress and opening security alone. We look upon the present conduct of the Bank of Bengal is adding to the distrust, by turning private discount from its doors, and by its deeds declaring its confidence in Government security alone. We look upon the present conduct of the Bank of Bengal as vicious to a degree, pregnant with evil, to the commercial community, and serious in its consequence to the true interest of the proprietors. For what has the Bank established? Not surely to prejudice the commercial community? Its directors ought to be men above the weakness of acting under the influence of panic: they should feel the necessity of upholding to the utmost the credit of commercial men, and by a liberal and steady discount business, lead the way to a restoration of confidence....

6 October 1833

THE TRISOOLY PICE
(From *Calcutta Courier*)

We have omitted to notice a remark in the Reformer (upon the late order respecting the exchange of new price for Trisooly pice, at 16 gundahs of the former for 18 other latter), which does the Government great injustice, and as it was evidently made under a misapprehension. We deem it of some importance to show how the matter stands between the public and the Government in this question. The Reformer says, "In our humble opinion, it (Govt.) is bound to take the coin at the same rate that it sent it forth, i.e., it ought to give the same number of pieces, and of equal value, in lieu of the description of the coin it wishes to take back." When these copper tokens were issued there was no assurance that, at a future time, they should be exchanged for other tokens, the appearance of which might better suit the taste of the public. The bargain was simply that they should be received in payment at the same price at which they were issued, and as they were intended

only to represent the fractional parts of Rupee, Government would only issue and receive them in payment of sums less than a rupee in amount. These terms were quite fair, and in proof that they were so considered, certain money dealers have at different times, purchased from the Government large quantities of these pice — not at a lower price, calculated to tempt speculation, but at the full price of their authorised currency : the money dealers taking upon themselves the chances of profits or loss in the retail, and being quite aware that, it disappointed therein, they have not the right of throwing them again back upon the Government in any quantity exceeding the amount of 15 annas and 9 pice. They have at this time just as much as ever the right to tender them in payment of sums under One Rupee, to the Government as well as to individuals : the latter may wish to avoid taking them, but they cannot refuse the tender, the former receives them without any hesitation, and, to satisfy the public doubts, has repeatedly of late proclaimed its intention to do so. It is certainly no fault of Government, that the older copper tokens are become depreciated in the market by the prettier figure of the new, while both have the same legal privileges. And if, in consideration of the inconvenience of this state of things, especially to the labouring classes, who are the greatest and almost the only sufferers thereby, Government undertakes to issue coin of the new stamp in exchange for that which is depreciated, this surely, being no part of the original contract, is a favour done to the public, and as a considerable expense is necessarily incurred in the coinage of the former, the expense ought to be borne by the parties. . . . The justice of this does not admit of a question. There might be some hardship perhaps in making the holders pay a profit to the Mint ; but we understand that the terms of the Notice, far from yielding a profit. are expected to cause a net loss to government of some forty or fifty thousand rupees.

13 October 1833

THE TEMPER OF THE TIME

Sir,

...The present aspect of our country is a delightful scene of future amelioration and by far superior in appearance to what we have the mortification to hear traditionally as well as read in the records of our country, which was then reduced to the utmost degradation by the feloneous conduct of its tyrannical rulers....

The march of intellect in our country is pregnant with good and many beneficial consequences, and has already showered its influence over the minds of most of our countrymen who at present have found out the falacy and inconsistency of their forefather's religion by the pure light of education. But it is a matter of very great regret that the exertions of our countrymen of the regenerated class are not uniformly bent to adopt a religion for their countrymen, some have testified and evinced their warm desire to substitute the religion of Jesus in the place of popular Hindoo Religion, to be the religion of the country, and others advocate the religion of Brammah, known by the name of Vedant religion. These two religions are the only religions that at present occupy the attention of the educated Hindoos to any extent. It is a well known fact, Mr. Editor, that when the reformation of a country is contemplated at that time there appear many religious sects which is beyond controversy and the present circumstance of our country is a proof of this. Our present countrymen now rent into four distinct orders, the first order contains those who believe in the plurality of Gods and goddesses and they are known by the name of polytheists, the second Vedantist, the third order includes those who believe in the existence of one God and no more, are known by the name of deists, and lastly the fourth class, the Christians. These are the four principal divisions to which the aggregate amount of our countrymen is at present divided...our countrymen without uniting in one common body to accomplish the work of reformation, parted and became the follower of different creeds to the great injury of their country's interest. I hope my countrymen will be joined in one body to reform Hindoo religion ;

because the substitution of any other religion in the place of Hindooism, will be a Herculean task....

An observer.

13 October 1833

SAVINGS BANK

Financial Department, Oct. 7, 1833.

The Right Honorable the Governor General in Council directs that the following rules of a Savings' Bank, established in Calcutta, under the guarantee and responsibility of Government, be published for general information.

1. The Bank to be denominated 'The Govt. Savings' Bank'.
2. All classes British and Native may invest their Savings in the Govt. Savings' Bank.
3. The return of the exact sum deposited, together with the interest due there on at the undermentioned rate, is secured to the Depositor under guarantee of the Supreme Government.
4. The General direction and control of the Bank shall be vested in a committee of management consisting of covenanted civil and military officers of the Govt., and other persons, to be nominated by the Governor General in Council. The committee shall meet at such stated periods as may be necessary for the due and efficient control of the proceedings of the Bank.
5. The Govt. agents are charged with the immediate superintendence and execution of all details connected with the Bank. They will also be executive members of the Committee of Management. The third Govt. agent will be Ex-officio secretary to the Bank.
6. A Register of Deposits will be kept, and generally such other accounts as may be determined on, and approved of, by the Managing Committee.
7. Any sum not less than One Rupee will be received in Deposit.
8. Whenever the Sum deposited by any one individual

shall amount to 50 Rupees, the same will be transferred from the Bank and subscribed on account of the Depositor to the 4 per cent. Govt. loan, until further notice.

9. Interest at 4 per cent. per annum will be allowed on deposits until further notice....

—Englishman.

20 October 1833

TRISOOLY PICE (Editorial)

...Our contemporary admits, that the alarm about of the use of the Trisooly pice originated in the Bazar and that the labouring classes are the greatest sufferers, and even have already said that in receiving this pice as a fractional legal tender at 16 annas for the rupee, Government act with the strictest Justice. So far then we are agreed. But we have further maintained that Government by notifying their readiness to receive in the Mint, this coin at a discount, have far from lessening the distress of the people, increased and perpetuated it, by affording an opportunity to the money dealers ; first to keep up the panic in the Bazar, by pointing to the discount sanctioned at the Mint ; and secondly, to sell at the Mint the pice they purchase in the bazar at a greater discount. Thus Government in a manner unite with the money dealers to deprive the poor of a part of their hard earning. This is the only point in question, and we regret to find our contemporary quite silent regarding it. He has not therefore met the question on its legitimate ground....

Admitting for a moment that Government is not legally bound in the present instance to take the 'Trisooly pice' in larger quantities than the fractional parts of rupee ; yet will it be maintained that they are morally justified in affording opportunity to money dealers to role the poor and in receiving lions' share of the boots acquired from such a poluted source ? Why should the Government issue such an advertisement to promote the objects of the extortioners, and thus join with them in legali-

zing their evil doings with sanction of supreme authority? This it was their duty to discountenance and prevent. Government therefore cannot justify themselves in maintaining that in the absence of any pledge on their part to take back the 'Trisooly pice', it was not only consistent with justice, but also with benevolence to receive this coin at a less discount than the bazar people required. Under the peculiar circumstances of the case, which make it evident that Trisooly would have come to par, but for the interference of Government, it was their duty, atleast not to interfere with the circulating medium? If the benevolence of the Govt. could not in this case, go so far as to check the panic by receiving the Trisooly in the Mint at par they had no business to make bad worse. They should instead of legalizing the discount by their notification, have notified that whoever would refuse to receive Trisooly at par would be severely punished. Which notice if strictly followed up by a few severe examples of punishment would have effectually checked the evil, and things would have of themselves come round to their usual state.

From all that has been said on this subject, we have not yet been able to change the opinion we at first formed of the recent Govt. notification. We however assure our contemporary that we are open to conviction.

20 October 1833

ABOUT THE REFORMER

(From *John Bull*)

"The Editor an intelligent native gentleman writes very well himself, but he does not take the trouble to correct the contributions of his countrymen, apparently preferring to make the Reformer an historical Record of the Progress of the Hindoos in the English Language. . . ."

20 October 1833

NATIVE PATHSALAS

Sir,

If we are to observe men in their infant state we shall find them to be pure and perfect....If we make a proper culture of our mental as well as intellectual faculties, we shall be men of great talents and who possess a good head and heart. But the Hindoos generally send their sons to the Bengalee Pathsalas, when they are about 5 or 6 years of age, in order to get a proper education in our vernacular tongue and they are trusted to the hands of the Gooroo-mashah's whose duty is to bestow a liberal education and to teach them the method of conducting themselves properly. But Mr. Editor, they instead of discharging their duties rather viciate their minds by obliging them to steal and to utter falsehood : for the Gooroo-mashahs want pice and other things from their pupils and on procuring ....they get leaves....but if their exertion prove fruitless, they are necessarily inclined to obtain them by unfair means. Now Mr. Editor, it is thus that these Gooroo-mahsahs corrupt the minds of these Hindoo boys. What can be more injurious and prejudicial to the improvement of them, and there is nothing that is more shocking and disgustful to the feelings of a philanthropist than to reflect on the conduct and manners of the progress (if I may be allowed the expression) towards their scholars. I think that this is the principal cause that has retarded the progress of useful knowledge and the happiness of our countrymen ....

Calcutta 9th Oct. 1833 D. C.

27 October 1833

MESSRS FERGUSSON AND CO. (Editorial)

We have the misfortune to announce another extensive mercantile failure which our contemporary of the Courier justly observes, must cast a temporary gloom on every family in their city :— The old and respectable Firm of Messers. Fergusson and Co. which had so long continued to stem the disastrous

current of untoward events was atlast forced to stop payments on last Tuesday. Whether we look upon this and other similar events, which of late it has been our misfortune to witness so frequently, as a public disaster, or consider them as effecting only individuals, the painful feeling will be the same :—It will be a feeling with whose reality our readers are too well acquainted to need a representation.

The following is a copy of the circular issued by the House on the day of failure ; it briefly but satisfactorily explain the causes which have brought on the catastrophe.

"It is with feeling of deep regret and disappointment we inform you that we have this day been obliged finally to suspend out payments.

It is not necessary for us to enter into a long explanation of the circumstances which have forced this painful alternative upon us, as the recent calamitous events in the Commercial Community of this city must be well known to you, and the extent to which we have been affected by them we have not attempted to conceal. It is enough to state that the unlooked for failure of our correspondents in London, involving the return of Bills to a considerable amount, and causing a fresh paroxysm of alarm and distrust from the intimate connection that was known to have subsisted between the two Houses for a long series of years, superadded to the measures pursued by some parties with the view of enforcing a preferential adjustment of their claims by legal proceedings and combined with the discovery of an extensive system of transfer which we had no other means of preventing, has crushed the hopes we entertained of a better issue to our exertions, and imposed on us the duty of taking steps for the equal protection of all by resigning the control of our affairs—a result we the more deeply deplore after the kind and generous support we have experienced from so many of our friend.

After mature deliberation we have considered it the best course for all to place our concerns under the managements of the Insolvent Court. We shall be prepared on an early day to lay before our creditors a statement of our affairs, and it is some satisfaction to us to know that they will be found to be improved by the enhanced value of Indigo and Indigo concerns, as

well as our general transaction since the beginning of the present year.

We are your most obedient Servants.

Cal, Nov. 26th 1833. Fergusson And Co."

Since writing the above we have seen a report of a meeting of the Creditors of the Firm, which was held at their office last Friday morning ; Mr. W. H. Macnaghten in the chair.

Mr. Fergusson read a statement by which it appeared that the debts of the estate were estimated at about 293 lakhs of rupees and the assets (after deducting 70 lackhs for bad and doubtful) at about 285 lakhs of Rs.

It was decided that the meeting should recommend to the court, one paid and two honorary Assignees — the remuneration to the former to be a commission (to be determined hereafter) on the dividends.

Mr. Mckillegin, the Book-keeper of the firm, was elected paid assignee and Mr. Co...and Captain...the two unpaid. But these elections have since been annulled by the Insolvent Court.

1 December 1833

CHRISTIAN EDUCATION IN INDIA

(From the evidence of the Rev. James Hough, and J. W. Sherer, Esq. before the Select Committee of the House of Commons, on the affairs of the East India Company.)

It appears from the report :

That the Protestant missionaries established numerous schools throughout India, north and south, both. Mainly two societies, namely, The Church Missionary Society and the London Missionary Society, took leading part in organising schools at this period (1823-1830). Within this period C. M. Society concentrated its energy to raise the number of students, and was successful, to some extent, in its effort. L. M. Society too, in this respect, did not lag behind and the record shows that the

strength of the students had nearly doubled during the period in question.

That all the schools supported by the Missionary Societies, were equipped with the scriptures, Catechisms and other elementary books on Christianity. Authors of this report are of opinion that as a result of these institutions, the heads of different castes in India, who were jealous of each other, particularly narrow minded Brahmins, could be brought together in friendly intercourse. So these schools, as matter stood, were of help in eliminating deep-rooted vices from the minds of Brahmins as well as from other people belonging to different castes. Regarding Female Education, the authors of this Report seemed to be very much optimistic. "Native prejudices are fast diclining on this subject", they remarked.

That the European science and European literature created tremendous impression upon the mind of the youths of Calcutta and these were being read by them very eagerly. Happy though they were at this fact, yet, they were mentally perturbed to note that the educational system, being followed in India, was divorced from the Christian knowledge and as such the outcome would be "a destructive thing" they feared. . . . "The necessity of extending the means of religious and moral instruction becomes imperious under the awakened desire of the Natives for European knowledge. The progress of the mind, without religious instructions, is only tending to evil and mischief, and further knowledge is only greater power of doing mischief. . . .", they warned. They insisted upon making the religious education the basis of instruction in India.

1 December 1833

"BURNING OF HINDU WIDOWS"

(From *East India Magazine*)

Records show that quite a good number of British Magistrates in India were indignant about "Satidaha" custom. Whenever they came to know of such ceremonies taking place within their jurisdiction, they even tried to prevent it. Time

and again they tried to persuade the Govt. to do away with this criminal barbaric and revolting custom. But the stand of the Government on this very important issue was inconsistent and faulty. In spirit they did not support it, but did nothing in practice to abolish this criminal custom either. They were mortally afraid of narrow minded, superstitious Hindoos in general and Bengali Hindoos in particular. But in face of mounting indignation against this 'savage' custom, Mr. Nathenial, the then Chairman of the Board of Directors, sent instruction to Warren Hastings, requesting him to enquire into the matter and see if this custom had any genuine lawful basis. Mr. Hastings was satisfied with the lawful validity of this custom. In 1775 and again in 1781 Mr. Wilkins and Mr. Jonathan Duncan made further enquiries into the matter. They too reached the same conclusion. It was Lord Cornwallis, who first made a serious attempt to explore the possibilities of taking effective measure against this custom. His desire was to find out the way in such a manner as not to offend the orthodox Hindoo mind. He sent directives to the chief criminal courts asking them to contact the religious leaders in view of understanding their sentiments, prejudices and opinions regarding this matter. It must be noted in this connection that the Protestant Missionaries of Bengal also sent an appeal to His Lordship in council, praying for the abolition of this criminal custom. It looked as if things were making a headway. But evntually Lord Cornwallis' move was foiled by the reactionary Hindoo Pundits. They were successful in convincing him that this Hindu custom was quite legal and lawful; hence, should not be interferred by the Government. For seven years, since Cornwallis' death, there was no move whatsoever in this direction. This hateful custom was allowed to continue uninterruptedly.

8 December 1833

TO THE MEMBERS OF THE DHURMO SHUBHA

While I regret at the blind zeal, and bigotry with which your proceedings have been stamped, I rejoice at the public

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While I regret at the blind zeal, and bigotry with which your proceedings have been stamped, I rejoice at the public

spirit you have evinced in forming yourselves into a body, to defend your, and your forefather's religion. The Christians laugh, and Deists and Vedantists may sneer at you, yet it is a principle, acknowledged by all, that to defend one's religion against the encroachment of others is a duty which every man owes to himself, to his posterity, and his contemporaries with whom he is surrounded.

If you ask a Christian or a Deist, whether he would tamely submit to any encroachment on his religion, his answer would be : rather to suffer ten thousand deaths than to do this. But says he, that Hindoos are not entitled to do the same, as their faith is not founded upon reason, I need not point out to you the unreasonableness of such an assertion ; its absurdity is too visible not to be easily perceived. But while I admire your spirited defence of your religious creed ; I regret to find that your zeal for promoting your faith, would lead you to acts, which neither justice nor reason, warrants,—and your intolerance against those, who have the misfortune to differ with you, has brought on you the disgrace which has been attached to the Shubha. It is not so much the end you have in view that has been questioned. . . .Be that as it may. I shall at present draw your attention to a subject, which demands your special and immediate consideration. It is a subject which does not only concern you as a body but the whole population of India. It effects both the eternal and temporal happiness of eighty million of human beings. The subject I allude to, is the state of religion that is prevalent in this part of the globe. We owe it to the time we live in, that all wise and reasonable men have unanimously condemned the policy of a church established whether it be the object of the Govt. to encourage Christianity, Idolatry or Mahomedanism. Even the Christians themselves, except those who are benefited by its continuance, have unequivocally admitted, that their religion does not require any assistance from earthly kings.

If such be the conviction of a Christian, what must a Hindoo, say to the anomalous and unheard of circumstance, that his nation would be forced to support a religion, foreign to his land, inimicable to his feelings, and injurious to the whole population at large. Is it justice that the revenue of an Idolatrous people should be devoted to uphold Christianity ? The very

idea is revolting to the feelings of an honest man! And yet this anomalous circumstance exists, no doubt to the utter shame and disgrace of Englishmen. But what I here wish to impress upon your minds is that it is an encroachment upon your religion though not directly. It saps and undermines Hindooism... and why should you, I will ask, open your purse to destroy that, which has been your sole object for last few years to uphold? Why will you be taxed to support Bishops, and a catalogue of chaplains? If then it be a fact, that Hindooism is really injured by supporting a different creed, is it not incumbent on you as members of the Dhurmo-Shubha, and as men to resist this encroachment upon your religion. The time is come when silence will be criminal on your part; for you will see in Mr. Grant's Bill...that you have to incur an additional expense to support Christianity. Unless therefore some steps are taken to prevent these useless and injurious expenditures, it is not certain where this increase of church establishment would stop. I would therefore suggest you to petition Parliament to abolish this horrid system atonce. There cannot be the least doubt that in this case you will be supported by eighty millions of men from the... Himalaya mountains to the Cape Camorin, there is not a single individual who will not join you in this cause.

Let not your last failure in the Suttee cause dissuade you from this undertaking. You failed in that because a vast portion of your countrymen of your own caste and creed was opposed to you. And as this opposition does not exist at this time, there is but little doubt of your success. Supposing however that your petition would be thrown out with contempt, you shall still have the satisfaction of having tried to put a stop to an evil, the existence of which is never to be found in the past history of Mankind. I therefore exhort and entreat you to make no delay in putting this plan into execution and 'to crush the evil in the bud'; 'it will be too late when its power is full blown, and it has received the sanction of time.' Both justice and humanity loudly call for your exertion; Justice; because your money is expended to support a religion which you abhor from the bottom of your soul, and humanity; because this money is extorted from a people, who have been impoverished and

degraded by the tyranny, oppression and despotism of their Rulers.

Yours obediently
A Hindoo.

8 December 1833

RAMMOHAN ROY (Editorial)

Our contemporary of the Durpan mentions Raja Rammohan Roy as taking part in the meetings of the Royal Asiatic Society in London. He had occasion to propose vote of thanks to Mr. H. T. Colebrooke the Director of that Society, and an able Sanscrit scholàr.

15 December 1833

THE APPOINTMENT OF BISHOP

Sir,

...Is it for the sake of the European inhabitants in India that the natives would be obliged to feed the defenders of a particular religion in which they have not the least faith? If this be the plea of the House of Commons for appointing two additional Bishops in India, might we not with equal justice, demand a proportionate sum to be set apart for the support of the religion of Bruma and Mahomet? For it would be highly impolitic, nay unjust for the East India Company to countenance their own religion and not that of their subjects, who are not only by far the more lawfully entitled to this concession than anybody else, but are the only persons whose religion can alone be supported without question out of their country's resources....

It is with considerable degree of regret that I have perused in the Enquirer of the 23d ultimo, and in some of its subsequent numbers, the remarks of the editor on the 89th. clause of the India Bill as drawn up by the Rt Honorable Charles Grant....The Philanthropist and the Gyannuneshun maintain

that Govt. has no right whatever to appropriate any part of its revenue to the support of a religion which the subjects look upon with disgust and abhorrence; therefore the appointment of additional Bishops in this country is unjust and improper. But the Enquirer is of opinion and dogmatically avers, that a Govt. has a right to countenance any particular creed if it is true. The Editor of the paper says 'a Christian Govt. has a right to take higher ground in the establishment of their faith than a Mahomedan or a heathen Government can.'. . . The Editor of the Enquirer is so infatuated with the mistaken zeal for the propagation of Christianity, that he will disregard the voice of justice, and say anything to serve his purpose. . . .

Yours obediently
Justitia.

22 December 1833

MAHARAJAH KALEE KISHEEN BAHADOOR

We understand that a young Rajah of this city made objection, at the opening of the present sessions, to his being empanelled on the Grand Jury, and the reasons given were considered valid by the presiding Judge. It is affirmed that they rested principally on the ground of rank, the applicant supposing that his titular dignity exalted him above all the other gentlemen of the Jury. In England a nobleman, a privy councillor, and a member of Parliament are exempted from sitting on Juries, as well as from arrest for debt. We are not aware of any others who on account of rank possess this privilege, and it only belongs to these, either because it is granted to the parties under the royal patent, or because they are exercising the highest functions of the state as the immediate advisers of the crown, or the direct representatives of the people. . . .

How stands the case before us? Under which of the above pleas, and we can find no other, was the individual alluded to exempted or excused? Would a Rajah, created by the servant of servants (we speak to fact and mean no disrespect) be

screened by the patent of his creation from arrest for debt? When the title was conferred, was the admission of Native Gentlemen on the Grand Jury even contemplated? Or much more, was it guarded against by any especial exemption in virtue of the creation? Again, how does the rank stand in the table of precedency with respect to Europeans, such as compose the Grand Juries? A Rajah in the times of the empire was considered, de facto, a prince. The Rajáhs of independent States are still deemed such, and would obtain precedency as princes. If then to be a Rajah is to be a prince, we suppose that his rank would be second to none, except to the Governor General as representing Majesty, or the Judges upon the Bench. Should they appear together at Government house would a Rajah of the Govt. creation take rank in this light? Manifestly not. How then on that plea could the individual alluded to, be he prince or plain gentleman, urge as a reason for his exemption, that he ought not to be called to serve on the Grand Jury in association with those of whom some may live to reach the Council Board, and in due time assist in the promotion of other Rajahs? If wealth was the admitted excuse, there are many in Calcutta who might claim the privilege with better pretensions, but who would still be compelled to sit on a Jury under the denomination of "Native gentlemen." It happens too that amongst them some have declined the honor of promotion. If we are to speak of learning, it is yet to be shewn how the individual as outstripped his fellows — we beg his pardon — his compatriots, since fellows he will not allow them to be. If of influence, we are not aware that his name and credit stand a jot higher than the name of many contemporaries who are both better known and more consulted. But how is it in regard to fifth consideration — caste? Which in the idea of the Hindoo can neither be ennobled nor debased, although it may be lost altogether. Would all his co-religionists (supposing his claims to superiority as derived from one or all of the sources enumerated to be acknowledged) deem themselves honoured by his association at a meal? Would they feed from the same dish? Would they connect themselves by intermarriage? Or permit even a semblance of equality were religious prejudices and feelings formed a part of the question? We should be glad that

some learned expounder of the law would favour us by shewing the exact grounds on which the superiority was claimed and objections to were received. Or how a man in virtue of a title not conferred by the King, acquires the privilege which exempts him from participating in the labours of his fellow citizens.

— India Gazette.

It is asserted that a Rajah has pleaded his rank in exemption from the duty of serving on Grand Juries and that the plea has been allowed. To this allowance various objections have been started by the India Gazette, as that the Rajah is not an independent Prince nor super-eminent in learning, wealth or respect. But the Gazette especially objected that some of the Grand Jury "may live to reach the Council Board....in the promotion of other Rajahs", and that he should not "fling to such a distance" some "to whom, it may be, he must at a future period submit, and who may hold perhaps his very title at their mercy; for the hands that made can unmake." It is needless for us to insist, that a subject may hold the highest rank without being in point of learning equal to Sir William Jones or in point of wealth equal to Rothschild or Baring, and without being able to trace his pedigree to Shem Ham or Japhet....Indications of future greatness in a commoner do not place him on a level with the Peerage; and a commoner being Prime Minister, and having the making of Peers, cannot un-make them, nor dispute the privileges of their order.

As to the *real facts* of the case, we understand that the Rajah pleaded his ignorance rather than his learning, as ground of his exemptions, and though he did rest his application a good deal upon his rank; the judge declined to give weight to that plea, but yielded to the request solely because he was unwilling to impose the duty upon any Native gentleman who felt scrupulous to undertake it.

Calcutta Courier.

22 December 1833

NATIVE COMMITTEE OF THE CHARITABLE SOCIETY

At the fourteenth meeting, at the Town Hall, on the 25th of Sept. 1833 Baboo Ram Comul Sen delivers the following address :

Gentlemen,

The short space of three months, which has elapsed since the formation of the committee, has afforded us ample opportunities to be convinced of the great benefits that result to the public from such a charitable institution. We have met here twice every month, and have admitted nearly 150 blind, infirm, sick, aged, and helpless, as pensioners of the society....From these circumstances, you may have observed, that lepers and blind beggars are at present less frequently to be seen seated on the borders of the Calcutta streets, which were so much thronged by them....

I am afraid the state of the funds of the society will soon oblige us to shut its door of bounty, unless we can secure adequate means to meet the progressive calls of the needy ; I say progressive, because those that have been already admitted to pensions by the society are almost all residing in Calcutta, and indeed a very few from its suburbs....

In the list of Donors and Contributors, I find the names of the Hindoo gentlemen are exceedingly few, when compared with the number of our neighbours....

There is one thing which has long struck me, and which I think may be submitted to the Hindoo gentlemen of Calcutta, with much advantage, and with great probability of a general concurrence in the view I have taken of the subject ; I mean the indiscriminate distribution of charity on the occasion of Sradha. In some instances of these distributions, vast sums of money have been given away in the course of one night, and the calamity, danger, distress, and public inconvenience that have attended it are notorious.

I might mention a few instances of the loss of lives, plunder of shops, and bazars, cessation of work and many other evils that happen in town, particulary both to the donors and receivers of the charity....I cannot help making some remarks on the personal inconvenience, distress, and disappointment felt

by the unfortunate receivers of such donations, who come from a distance ; a man or woman, incumbered with sick children or relations, from a journey of 20 or 30 miles on the occasion of death of a wealthy native, must leave his home, work or occupation...and journey to Calcutta which takes him two days ; he is obliged to stop in town for one day atleast....Thus he loses seven to eight days to get one rupee (the highest gift made at a Sradha)....

...I beg to recommend that you will see it desirable to lend your aid to this fund, and set an example : I mean instead of giving your charity indiscriminately, to grant it under certain system, that the benefit arising from it may be lasting, and the names of the donors may be remembered by those who will benefit....

...In conclusion, I beg to add, that the principal ceremony originally practised at the Sradha is a grand feast.

যথা

মৃতাহে ভূরি ভোজনং

(Signed) Ram Comul Sen.

22 December 1833

THE EAST INDIA BILL

Sir,

I was informed not long ago, that there was a stir among the Natives to get up a petition against the obnoxious clauses of the East India Bill ; but now I have began to fear, that it has already ended, or is about to end, in smoke, after defusing its gleam upon the dark minds of our countrymen only for a short time....What is the fruit of intelligence, which has, as you say, dawned upon us, if we, knowing the existence of an evil, do not take means, of course as far as they lie in our power to crush it in its very infancy....In so critical a time it is no doubt highly criminal to be resting on our couches, and not exerting our best to avert a calamity, which is drawing close to us. In a word it is high time for the natives to strain their nerves to action,

and for you, Mr. Editor, to call upon them to do so.

What fate our petition will meet in Parliament is certainly more than I can tell. But it may at any rate be attended with one advantage, that is the enlightened members will then begin to reflect, that we are not quite unmindful of our rights, and possess intelligence enough to appreciate their measure when securing greatest happiness to us, and raise an unanimous cry against them when otherwise; and the natural consequence of this reflection will be, that, when legislating for this country in future, they shall leave a regard for our rights....

In conclusion I beg, Mr. Editor, that you will loose no more time to urge this important subject upon the consideration of your readers; and recommend them to call a meeting to consider the propriety of getting up a petition against the offensive clauses of the East India Bill.

R. C. C.

29 December 1833

APPENDIX I

NOTES ON THE SUTTEE AND ITS ABOLITION

The custom of Suttee, or the practice of burning widows alive, "of Concremation and Postcremation of Widows", might have been diffused to Bengal as a social trait from the Northern Regions of India or it might have emerged in Bengal as an inevitable social consequence of rigid caste-system, Kulinist Polygamy and Child Marriage, which became widely prevalent in Bengal in the 17th and 18th centuries, as an aftermath of stringent social injunctions issued by the Smarta Pundits. It appears from the official returns of the number of Suttees from 1815 to 1828, and also from the facts and figures collected by the Missionaries, that this inhuman practice of widow-burning rose to climax in the first three decades of the 19th century, and it was highest in Calcutta and its neighbourhood.

When the situation was thus deteriorating, the Governor-General in Council sought the opinion of the Nizamut Adawlut about the advisability and practicability of prohibiting the practice of Suttee. The Nizamut Adawlut put the question to the Court-Pundits, got their answers and opinions and communicated to Government their decision that "it would be impracticable at the present time, consistently with the principle invariably observed by the British Government...to abolish the custom in question." But in view of many "illegal, unwarrantable and criminal practices", the Adawlut proposed, "should it be approved by his Excellency the Governor-General in Council", to issue certain instructions to the Magistrates of the cities and zilas concerned (Letter from the Nizamut Adawlut to Government, dated Fort William, 5 June 1805). The Government remained silent over the matter for sometime until a further reference was made to them by the Court in 1812 (Letter dated Fort William, 3 September 1812). In reply to it the G.-G. in Council communicated in the Letter dated 5 Dec. 1812 that "the Nizamut Adawlut is sensible that it is a fundamental principle of the British Government, to allow the most complete toleration in matters of religion, to all classes of its native subjects". A reply was given by Nizamut Adawlut to the above on 11 March 1813, with "a draft of directions to be issued by Magistrates to the Police Daroghas". But these half-hearted

measures were not in the least effective in bringing the practice under control. On the contrary, these measures tended to increase the frequency of the practice, and the number of Suttees in the districts, subordinate to the Presidency of Fort William, rose from 378 in 1815, to 442 in 1816, 707 in 1817 and 839 in 1818.

It was at this time that Rammohan Roy launched a vigorous campaign against the custom of Suttee by publishing a Bengali tract in November 1818, and translating it quickly into English ("Translation of a Conference between an Advocate for, and an Opponent of, the Practice of Burning Widows Alive; from the Original Bungla", Calcutta 1818). In the "Advertisement" (dated November 30, 1818) of the tract he wrote: "The little tract, of which the following is a literal translation, originally written in Bungla, has been for several weeks past in extensive circulation in those parts of the country where the practice of widows burning themselves on the pile of their husbands is most prevalent. An idea that the arguments it contains might tend to alter the notions that some European gentlemen entertain on this subject, has induced the writer to lay it before the British public also in its present dress". It appears from this "advertisement" that the first Bengali tract was published sometime before November 1818. The second Bengali tract was published in November 1819, and its English translation ("A Second Conference between An Advocate for, and An Opponent of the Practice of Burning Widows Alive") in February 1820. An agitation was started by the orthodox Hindus against the police measures of the Government and also against the campaigns of Rammohan and his associates. The Governor-General in Council wrote to the Court of Directors in their Letter dated February 1, 1820 (Judicial), that it would be "premature to legislate on a subject in which it was so desirable to proceed with caution, and to guard against the adoption of any erroneous principles". After three years, the Court in their reply dated June 17, 1823, informed the G.-G. in Council: "It is undoubtedly the policy of our Government to abstain from interference with the religious opinions and prejudices of the Natives, and it is therefore, upon an intelligible ground that you have adopted the rule which permits the sacri-

fice when it is clearly voluntary and conformable to the Hindoo Religion, and authoritatively prevents it in all other cases".

But this resolution of the Court was not a unanimous one, two of its Directors dissenting. A motion on the subject was brought at a meeting of the Court in 1827, but was defeated. The *Oriental Observer* wrote editorially on 26 August 1827 : "In one of the Native Papers great satisfaction is expressed that the motion in the India House, in regard to the suppression of Suttees, was lost. This we may infer to be the expression of the sentiments of a numerous body of Hindoos, and is calculated to shew that great caution is to be observed in legislating on the subject." It is obvious from this editorial comment of *Oriental Observer* that the local Hindu community was satisfied at the defeat of the motion in the India House, and this satisfaction was expressed by them in a number of papers and periodicals under their control. This motion was brought at a meeting of the Court during the Governor-Generalship of Amherst, who in his important Minute, dated 18 March 1827 remarked : "But after all, I must frankly confess, though at the risk of being considered insensible to the enormity of the evil, that I am inclined to recommend our trusting to the progress now making in the diffusion of knowledge amongst the natives, for the gradual suppression of this detestable superstition. I cannot believe it possible, that the burning or burying alive of widows will long survive the advancement which every year brings with it in useful and rational learning". (*Parliamentary Papers,* 1830, Vol. 28, p. 133.)

So even in 1827, when the practice of Suttee was increasing alarmingly, Amherst was pinning his faith more on the gradual diffusion of knowledge than on legislation for its prohibition. This might have raised some sort of a controversy in the Court, the Proprietors and Directors being already divided in their opinion about it. In their Letter to the Court dated April 10, 1828, Bayley and Metcalfe informed that the Nizamut Adawlut had been directed to ascertain the causes of the greater prevalence of the practice in some localities, particularly in the neighbourhood of Calcutta, "in the hopes that such explanations may tend to facilitate our determination on the measures which it may be deemed expedient to adopt hereafter should

our expectation of a gradual diminution of Suttees not be realised". But the great Orientalist H. H. Wilson, in his Letter to Military Secretary to Government, dated November 25, 1828, strongly disapproving of any idea of direct interference with Hindu religion and custom, wrote : "Even I may be mistaken in regarding the abolition of Suttees as actual interference with the Hindu religion, I think it will scarcely be so considered by the Hindus themselves. One or two individuals in Calcutta, who have signalised themselves by dissenting from many of the practices and principles of the religion, may hold a different persuasion, but the vast body of the population will concur in the same impression, and the Government has to legislate not for a handful of sectaries but for the Hindus at large". (Judicial Consultation, Criminal, Dec. 4, 1829, No. 11.) The one or two individuals in Calcutta, referred to in Wilson's letter, are obviously Rammohan Roy and his very few associates. After prolonged deliberations and controversies, William Bentinck arrived at his memorable decision of prohibiting the custom by legislation, which is recorded in his famous Minute, dated November 8, 1829, and the practice of Suttee was abolished by him by legislation on Dec. 4, 1829. The movement did not cease of course after this legal prohibition. It continued for a few years more and as it was already prohibited by legislation, all efforts of the Orthodox Hindu community failed in the end to revive it by abrogating or modifying the Act.

The Struggle of Proprietor of East India Stock for the Abolition of Suttee

Recently I have been able to secure a copy of a book through an antiquarian bookseller entitled "Human Sacrifice in India, Substance of the Speech of John Poynder, Esq. At the Courts of Proprietors of East India Stock, held on the 21st and 28th Days of March 1827", published in London by J. Hatchard and Son, 187, Piccadilly, in 1827. At a meeting of the Court held on 21 and 28 March 1827, John Poynder, a proprietor made a forceful speech in favour of the suppression of the practice of Suttee, collecting a huge mass of evidence from voluminous *Parliamentary Papers,* (six volumes of which from the year 1815 to 1823 inclusive, were then published,

with all factual details on Suttee and the official communications and correspondences regarding it) in support of his proposition. In reply to the arguments of staunch orientalists like Wilson about religious interference, Poynder sharply pointed out that "when the political and pecuniary interests of England have been in question, we have felt no hesitation respecting the invasion of the Prejudices of our Indian subjects, the infringement of their more sacred Rites, or the destruction of their most revered Instructors. And why, when their own *lives* are in question, and their own interests are at stake, are we to refuse our aid, on the mere pretext that they will then for the first time resent our interference, when it can be shewn to be more pure and disinterested than when exercised on any former occasion" (pp. 213-14). He also strengthened his argument in favour of the abolition of the practice, "from the conduct of the natives themselves". There was plenty of evidence, he told his audience, to prove that the natives were "awakening to a sense of the evils of their own corrupt practices". He particularly referred to Rammohan Roy's Translation of Ishopanishad "which that intelligent Native (although born and educated a Brahmin) has brought before the Indian Public, for the purpose of shewing that it treats the practice of Suttee as fatal error in Religion, and involving the violation of every humane and social feeling" (p. 215). The name of Pundit Mrityunjoy Vidyalankar was also mentioned by him. He said, "Mrityoonjuya, a Native Pundit, treats the Practice as one of Modern Innovation ; and his opinion and authorities will be found in the Parliamentary Papers, Vol. 4, p. 11".

But Poynder's arguments were lost and he failed to convince the majority of Directors and Proprietors about the need of abolishing Suttee by legislation. It was this defeat of Poynder and his few supporters which was commented upon with expressed joy by 'native papers', and about which the *Oriental Observer* wrote editorially. It will be evident from this comment of *Samachar Chandrika*, the most powerful Bengali organ of the orthodox Hindu community, which was quoted by the *Calcutta Gazette*, dated August 20, 1827 :

"On the 28th March of the present English year (1827), in a meeting at the East India House in England, one Mr.

Poynder made a proposal to put a stop to the burning of widows, and it was his wish that authority should be invested in the Bengal Government wholly to abolish that practice. Against this proposal of Mr. Poynder Colonel Stanhope observed: 'We need not meddle with the religious practice of the Hindoos; this custom has been in vogue amongst them for long course of time, and what necessity is there at present, for its discontinuance'. Four or five other persons, Directors of the meeting, were of the same opinion; to only endeavour to have the practice abolished, and the subject was therefore postponed to be considered at some future Meeting.

"We are divided between joy and regret on hearing the news; we are exceedingly glad that any measure for the discontinuance of concremation were prevented by Colonel Stanhope and other gentlemen of his opinion; and we feel sorrow, that there should be any gentlemen inclined to interfere with a custom, which is consonant to our Sastras, and which we have practised for length of time without interruption."

The copy of Poynder's printed speech (in book-form) which I have got appears to be author's personal copy. It contains hand-written 'notes' by the author with his initial 'J.P.', and a few very important letters written to him, and fortunately pasted and preserved in the copy. The letters were written by:

(1) Mr. Money, one of the Directors of the E. I. Co., dated 28 March 1827. It is written in pencil.

(2) J. Marshman, of Baptist Mission, dated Edinburgh, February 17, 1827.

(3) W. Wilberforce, the great social reformer and leader of the anti-slavery movement, dated Bath, 22 March 1827.

(4) J. F. Buxton (two letters) dated Devonshire, February 13, 1827 and March 29, 1827.

(5) Rammohan Roy, dated 48 Bedford Sq., July 14, 1832.

It has not been possible to take a legible photograph of Money's letter as it is written in pencil. I am reproducing the text in full:

My Dear Sir,

I cannot but congratulate the Court on the acquisition of so able and so eloquent a Member to take a leading part in its Debate. I listened to you with the greatest pleasure and instruction.

Your speech placed the whole question on the only Ground on which it ought to be debated. You cleared (?) them away step by step of all difficulties and brought irresistible conclusion (?) to the minds of all the unprejudiced that your view of the subject was the just and only light, in which it ought to be regarded.

I am my dear Sir

Yours faithfully,
W. L. MONEY.

Marshman's letter is also very interesting, a full photograph of which is reproduced here. He says : "On the human nature of this practice, and the ease with which it might be stopped, we have written various essays in the "Friend of India", from which my son in 1823 selected four and a few on other subjects and published them. . . ." Mentioning the name of the publisher of the book in Leadenhall Street, Marshman requests Poynder, "if you will kindly send a servant to their shop with this letter, they may send you a copy." "As these Essays", he adds, "contain the opinion of all of us including Dr. Carey on the subject, I scarcely think I can add anything in a letter which will be stronger. The dreadful practice prevails most in the neighbourhood of Calcutta than anywhere."

The letter of the great British social reformer W. Wilberforce is a very important historical document, because as far as my knowledge goes, his opinion on the Suttee or on any other similar Indian social problem has not yet been available to us from any other source. A photograph of this letter is reproduced in full, the text of which is as follows :

My dear Sir,

Your highly interesting letter has reached me this morning at this place. Indeed I observe from the Postmark that though dated 17 Inst. it was not put into the two-penny post till Monday afternoon. I only mention the circumstance, because I should

be sorry to appear dilatory in noticing any communication of the nature of yours and more especially when proceeding from a Gentleman for whose Principles and Character I can truly say, I have long entertained with sincere Esteem.

I have long considered the conduct of our Indian Government in relation to the Burning of Widows as justly deserving of very severe censure, and I cannot but hope that ere long so foul a reproach on a Christian Nation will be done away for ever. Even under the Mahomedan Government, the Practice was not allowed, and I remember it is mentioned, I think in either the first or second number of the 'Quarterly Review' (the article was Mr. Southey's) that the great Portuguese Warrior Albuquerque who gained so great a name in India between two and three hundred years ago, was so much revered by the Natives for abolishing this Practice, that a Lamp was kept continually burning before his Tomb, to preserve the continual remembrance of the benefit he had conferred on his fellow creatures. Cordially wishing you success in all your labour of love, I remain.

My dear Sir,
Yours very truly,
W. WILBERFORCE.

P.S. A complaint in my eyes obliges me to write to you by another hand.

Although the letter is written by 'another hand', it bears Wilberforce's own signature, and the letter is preserved with the seals and stamps of Post-Office.

Rammohan Roy's letter to Poynder is dated July 14, 1832. We know that Rammohan arrived in England in April 1831, not as an unknown foreigner, but as an illustrious Hindu Reformer. His arrival in England was anxiously anticipated by many who had become acquainted with him through his English works on Vedanta and other subjects. We also know that persons of high social standing and literary eminence sought his society and highly esteemed the privilege of acquaintance with him. He was received into English homes not only as a distinguished guest, but as a friend. A few months after his arrival in England, the brothers of the well-known philanthroper and

educationist David Hare, prevailed upon him with great difficulty to accept a home in their house at Bedford Square, wherefrom the present letter is addressed to Poynder, who was then a highly respected person in English society and was well-known also as a zealous social reformer. He must have been in close and direct contact with Rammohan since his arrival in England. It should also be noted that when the Appeal against the Suttee Act was heard in Perliament, Rammohan presented the Petitions in support of the Act he had brought with him, and he had the satisfaction of seeing the rejection of the Appeal on the 11 July 1832. It is quite natural that Poynder would write a letter of 'hearty congratulation' to Rammohan in England, after the rejection of the Appeal. The following letter of Rammohan (obviously in reply to Poynder's) is therefore interesting and important :

48 Bedford Sq.
July 14, 1832.

My dear Sir,

Pray accept my sincere thanks for your kind enquiry after my health and for your hearty congratulation on the protection afforded by the Privy Council to the female community of India. Thereby they have removed the odium from our character as a people. As we can be no longer guilty of female murder, we now deserve every improvement, temporal and spiritual. I find myself perfectly well today and with my best Regards and thanks for your truly Christianlike treatment of me I remain.

My dear Sir
Yours very faithfully & sincerely,
RAMMOHAN ROY.

The photograph of Rammohan's letter is reproduced in full.

There are handwritten 'notes' by Poynder in the book, of which the following extracts may be interesting to readers :

"Suttee — or according to Sanscrit Scholars more properly 'Sati', means primarily a good and chaste wife ; but it is ordinarily used to designate one who burns herself on her husband's funeral pile."

"It is calculated that from the year 1765 to 1829, no less

than 70,000 widows were thus immolated by fire, within the British dominions in India."

"This is very likely to be an accurate computation; but the positive average for nine preceding years, of 666....ascertained by the Returns made to Parliament for only a portion of India ....has the advantage of direct and unquestionable testimony."

The envelope of a letter addressed to Poynder by William Bentinck with the seal of 1836, has been carefully preserved in the book with these curious 'reflections' of the author:

"I feel fortunate in possessing his autograph who being told that he might do as he liked, declared for God and his kind, and by a single stroke of his pen abolished the atrocious practice of burning alive 666 women per annum in the abused name of Religion: J.P."

"It is universally understood that Lord Wm. Bentinck's Lady persuaded this godlike act. I—who know what a pious wife can do, verily believe this story....J.P."

SUTTEE DURING THE YEAR 1819

In the old Collectorate Records of 24-Parganas a 'Magistracy' Volume of English correspondence contains some important information about 'Suttee during the year 1819' in the suburbs of Calcutta. It is reproduced here, considering its value as a document of social history.

Name	Age	Caste	Husband	Date of burning	Police Station	Remarks
1. Harranee	70	Sudgope	Ramlochan Ghosh	9th Jany. 1819	Sulkeah	Leaving 4 sons and 3 daughters all above 7 years.
2. Anundmanee	50	Brahmin	Bhagynath Banerjee	10th ,, ,,	Nohazaree	1 son, 1 daughter all above 10 years.
3. Koorany	60	Jogy	Gyaram Jogy	10th ,, ,,	Tauzeeraut	2 sons, 2 daughters all above 11 years.
4. Doorga	70	Brahmin	Ramsundar Turkochooramani	11th ,, ,,	Sulkeah	—— ——
5. Chintamoney	30	Brahmin	Bishnochurn Banerjee	12th ,, ,,	Tauzeeraut	—— ——
6. Anund	32	Brahmin	Goluk Mokerjee	19th ,, ,,	Saulkeah	1 son 25 years of age (?)
7. Doorgamoney	60	Coyett	Ramtunoo Mitter	22nd ,, ,,	Chitpore	—— ——
8. Heeroo	65	Brahmin	Suhossoram Chukerborty	30th ,, ,,	Tauzeeraut	1 daughter 45 years of age.
9. Kanchooney	70	Coyeberth	Keeno Doss	6th Feb. ,,	Saulkeah	1 son and daughters all above 20 years.
10. Koochellah	50	Coyeberth	Duloll Doss	15th ,, ,,	Saulkeah	1 son and daughters all above 20 years.
11. Puresh (?)	60	Sudgope	Manick Ghosh	17th ,, ,,	Saulkeah	2 sons all above 30 years.
12. Chando	50	Cayet	Neelmoney Roy	7th March ,,	Chitpore	—— ——
13. Ledessey (?)	60	Byddey	Jaydeb Mazumder	7th ,, ,,	Chitpore	2 sons and 2 daughters...

Name	Age	Caste	Husband	Date of burning	Police Station	Remarks
14. Beedeah	50	Chung (?)	Lockun Luker	9th March ,,	Tauzeeraut	—— ——
15. Jaymoney	36	Coyet	Ramdhun Soome	16th ,, ,,	Tauzeeraut	1 son 16 years of age.
16. Doorgamoney	16	Brahmin	Madosoodun Mookerjee	20th ,, ,,	Chitpore	—— ——
17. Bermohinee	17	Brahmin	Durpanarain Mookerjee	30th ,, ,,	Tauzeeraut	—— ——
18. Sreemottee	27	Sooree	Muttoormohun	6th April ,,	Chitpore	—— ——
19. Bhowany	32	——	Jugernath Doss	9th ,, ,,	Chitpore	2 sons and 2 daughters all above 14 years.
20. Gyah	50	Coyeberth	Collipersaud	19th ,, ,,	Tauzeeraut	2 sons and 1 daughter all above 23 years.
21. Kishenpriah	60	Coyet	Hurry Roy	24th ,, ,,	Tauzeeraut	2 sons all above 31 years.
22. Radhamoney	47	Brahmin	Ramjoy Mookerjee	8th June ,,	Tauzeeraut	1 daughter 20 years of age.
23. Cupoorah	90	Tewar	Bhogowan Tewar	5th ,, ,,	Tauzeeraut	3 sons and 1 daughter all above 40 years.
24. Cumole	36	Coyet	Nusseram	25th ,, ,,	Sulkeah	1 son 24 years of age.
25. Berjesseeny	50	Joogey	Gudadhar	29th ,, ,,	Tauzeeraut	—— ——
26. Comolee	70	Coyeberth	Sauseeram	7th August ,,	Chitpore	2 sons all above 22 years.
27. Byrebee	60	Brahmin	Buloram Mookerjee	21st ,, ,,	Chitpore	—— ——
28. Sanasoomery	50	Brahmin	Hieraram Mookerjee	4th Sept. ,,	Tauzeeraut	2 daughters all above 16 years.
29. Anund	20	Cansary	Mockundo Cansary	9th ,, ,,	Tauzeeraut	—— ——
30. Sooradhunny	70	Brahmin	Keshenchurn	19th ,, ,,	Chitpore	1 son 50 years of age.
31. Pookee	45	Myrah	Ramkuntha	20th ,, ,,	Chitpore	1 son 25 years of age.
32. Radhamoney	36	Seekerah	Bulram Comolelochun	20th ,, ,,	Sulkeah	—— ——
33. Tarahmoney	19	Coyet	Comolelochun	30th Oct. ,,	Chitpore	—— ——
34. Rookooney	45	Brahmin	Ramkanth Puttuck	30th ,, ,,	Chitpore	1 son 22 years of age.

35. Sunkerry	50	Brahmin	Ramconnye Mukerjee	3rd Nov.		,,	Tauzeeraut	3 sons, 4 daughters all above 10 years.
36. Radamoney	75	Coyet	Durpanarain Chowdry	3rd	,,	,,	Tauzeeraut	1 son, 2 daughters above 25 years.
37. Khoollanah	50	Gowallah	Tunoo Ghosh	4th	,,	,,	Tauzeeraut	—— ——
38. Gopeeney	60	Byddy	Nund Cuberaj	5th	,,	,,	Chitpore	2 sons.
39. Sonah	70	Myrah	Buloram Dharah	11th	,,	,,	Sulkeah	2 sons and 2 daughters above 23 years.
40. Moorathy	79	Brahmin	Rampersaud Chakraborty	12th	,,	,,	Tauzeeraut	3 sons and 1 daughter above 23 years.
41. Surosutty	70	Chhoottur	Bechu Choottur	15th	,,	,,	Tauzeeraut	3 sons and 1 daughter above 23 years.
42. Motty	34	Coyeberth	Collipersaud Doss	18th	,,	,,	Tauzeeraut	1 son, 1 daughter above 23 years.
43. Abhoyah	60	Brahmin	Rammohan Chatterjee	30th	,,	,,	Tauzeeraut	1 son, 1 daughter above 11 years.
44. Puddow	80	Coyet	Ramsunker Bose	1st Dec.		,,	Tauzeeraut	3 sons, 3 daughters above 17 years.
45. Rajesurry	48	Jogey	Bhowany Saud Khan	8th	,,	,,	Saulkeah	2 sons, 1 daughter above 20 years.
46. Lucky	70	Brahmin	Ramnarain	28th	,,	,,	Tauzeeraut	4 sons above 20 years.
47. Suroosuty	70	Coyet	Punchanund	14th	,,	,,	Tauzeeraut	2 sons, 3 daughters all above 9 years.
48. Ruttunmoney	50	Coyet	Collychuran	18th	,,	,,	Tauzeeraut	3 sons, 4 daughters all above 9 years.
49. Suttommoney	60	Brahmin	Govendram	24th	,	,,	Tauzeeraut	4 sons, 2 daughters all above 18 years.
50. Karteeanee	60	Brahmin	Narain Mookerjee	25th	,,	,,	Chitpore	1 son 25 years.
51. Rammoney	50	Brahmin	———	—	,,	,,	Chitpore	.....
52. Bhobosondary	60	Brahmin	Ramkanto	30th	,,	,,	Chitpore	.....

Fouzdary Adawlut, Suburbs of Calcutta, 14th March, 1820.

Sd/- C. R. BARWELL – MAGT.

EDITORIAL NOTES

Calcutta Monthly Journal

1797 : Scott & Company, Calcutta.
Reproduced extracts from different papers.

John Bull (Daily)

1821 : Hindoostanee Press, Calcutta.

The India Gazette (Daily)

1831 : India Gazette Press, Calcutta.

Bengal Hurkaru (Daily)

Established by Charles MacLean in 1798. From 1828 *New series* starts with changed title with new volume numbers alongside the volume numbers continued from the old series :

Title varies :

1798-1827 : 'Bengal Hurkaru' ;

1828-1833 : 'Bengal Hurkaru & Chronicle', a new series of the 'Bengal Hurkaru'—'Calcutta Journal'—'The Scotsman in the East'—'Columbian Press Gazette' and 'Bengal Chronicle' ;

1836-1837 : 'Bengal Hurkaru and Chronicle, with which is incorporated the India Gazette' ;

1838-1843 : 'Bengal Hurkaru, with which is incorparated the India Gazette' ;

1844-1883 : 'Bengal Hurkaru and the India Gazette'.

Reformer (Weekly)

1831 : Bungodoot Press, Calcutta.

The Suttee

An editorial note of the "India Gazette" on an atrocious Suttee case. (April 12, 1824):

(A Letter to the Editor of the *Scotsman in the East* containing an account of an atrocious suttee case is inserted. The following note is appended to the above letter.)

Note.—We wish the more enlightened natives could be excited to petition Government to put a stop to this cruel and barbarous rite, which is as reproachful (being contrary to the doctrines of the religion that sanctions it,) as it is abhorrent to the feelings of humanity. But the time is not, we *fear*, yet come, for expecting such a petition, altho' we *hope* it is. We understand a gentleman of talent and great philanthropy did at one time bring a petition forward, when the effort was lost by an apposing remonstrance.—*Ed.*

Editorial remarks of the *Calcutta Monthly Journal* on the intended plan of Government to suppress *suttee* practice. (July 27, 1829.)

"We have much satisfaction in stating that the attention of Government continues to be directed to a consideration of the various plans and means that have been suggested for the abolition of the practice of suttee-burning. An eminent native philanthropist, who has long taken the lead of his countrymen on this great question of humanity and civilized government, has been encouraged to submit his views of it in a written form, and has been subsequently honoured with an audience by the Governor General, who, we learn, has expressed his anxious desire to put an end to a custom constituting such a foul blot on the character of our native subjects, as well as on that of the British Indian Government which permits and sanctions it. The plans that have been offered for consideration are three. The first is rigidly to apply the existing Regulations so as to prevent in every case the or the apprehension of force, and the burning of widows either in a state of pregnancy or having infant children, or under any other circumstances which would imply that the sacrifice is involuntary, or which would involve others in its consequences. That this recommendation should be necessary is, in our opinion, not creditable to the Government ; and the neglect of it, we fear, has unnecessarily

increased the number of victims. The second plan is to abolish the practice entirely within the limits of the provinces of Bengal and Behar, where it is most prevalent, where the Government is strongest in the affections of its subjects and where consequently its motives and measures will be most correctly appreciated. The third plan is to abolish the practice under this Presidency without any qualification or limitation. However desirous to witness the result contemplated by this last proposition, we must confess that we are rather more friendly to the second plan, as tending to blunt the force of native prejudice and to afford a partial and temporary vent for its apprehended ebullitions. We believe, however, that experience will prove these fears to be almost entirely imaginary. The chief advantage of the limitation will probably be in conciliating the prejudices or lessening the fears of those Europeans who doubt the policy of the abolition, however much and sincerely they will rejoice in its successful result. It seems probable that the first effect of the limited prohibition will be to increase the number of Suttees in the districts not subject to the prohibitory enactment, and therefore, before this increase can have given confidence to the Government in the success of the step they have taken, it should be followed by the concluding measure, putting an absolute stop to the practice.

On this great question, the Native Press will have the power and the opportunity to perform a distinguished service to the Government under which it exists and we trust its conductors will not be found wanting in their endeavours to enlighten the minds of their countrymen respecting the views and intentions of their rulers....The motives of Government will possibly be grossly misrepresented by some, and misapprehended by many more; and we hope that native editors will show the power of the instrument they wield for encountering and removing the errors and mistakes that may become, current. We have reason to believe that this question is not regarded as a religious one by Government. In a matter of this kind, we have nothing whatever to do with what the Christian religion forbids, or with what the Hindoo religion permits or enjoins. It is purely a question of natural law and civil government. In what other civilized country, under what other civilized Government, has there been a law all the provisions of which are directed to give

validity to acts of suicide? By the law of nations as well as by the law of England, every self-murderer is regarded and treated as insane, and every witness of the attempt to commit suicide is roused by an instinctive and unreasoning impulse to stretch out his hand to prevent the deed. Yet here we have a Regulation which details all the circumstances and conditions which shall render such an act legal, and which holds guiltless the known and interested instigators, aiders and abettors of the crime! It is on this ground that we take our stand. On this ground the argument for the abolition of the practice appears to us fitted to satisfy the sentiments and reason of every man who has a heart to feel or a head to think. That the act of suicide is invested with a religious character by the performance of religious ceremonies, does not constitute it the less a violation of the laws of nature and of civilized society, for in this way the common murderer and robber and the perpetrator of every atrocity might be proved innocent.

We will only add, that if Lord Bentinck prudently and firmly executes this measure, he will gain the esteem of the wise and the blessings of the good, and achieve to himself an imperishable glory."

Calcutta School Book Society

"This Institution was established on its existing footing after the most careful enquiry and deliberation. The want of elementary books in the Bengallee and Hindoostanee languages had for some time been perceived, and a subscription for the printing of such works was set on foot. The association for this purpose led to a more extended meeting in the month of May 1817, at the College of Fort William, when certain preliminary rules for the Institution proposed to be established under the name of the Calcutta Book Society, were framed, and a provisional Committee appointed to take measures for making it known, to procure it the pecuniary support of all classes of the Community, and the aid of the labours and advice of learned men, both at the Presidency and in the provinces. The report of the provincial Committee having been received, the School Book Society was finally organized and established on the 1st of July 1817.

The Supply of Books in the English language was stated to be very disproportioned to the demand both from native schools, and institutions in the Metropolis and its vicinity where young persons of European parentage and partial descent, are brought up. It was accordingly propossed that a few elementary Books in English should be immediately prepared for the use of the Schools, Native and English, and that compendiums in the English language of Geography, Chronology and History should also be prepared, adapted especially to the Native Schools."

Charles Lushington : *The History, Design and Present State of the Religious, Benevolent and Charitable Institutions* etc., Calcutta 1824.

Calcutta School Society

"A Noble spirit of benevolent emulation appears, peculiarly about this period, to have animated the Community of Calcutta. A twelve-month had hardly elapsed since the establishment of the School Book Society, when another Association was formed with the same ultimate object for the promotion of education, though one distinguishing feature in the principles of the School Book Society, was not avowedly adopted by the new Institution at the time of its first organization. The School Society, did not then pledge themselves to the exclusive mode of proceeding to which the rules of the School Book Society bind the latter. This discrepancy of opinion formed the chief, if not the only obstacle which prevented the consolidation of the designs of the two Associations. The views of both were directed to the promotion of moral and intellectual improvement among the Natives of India. If the avowed object of the Calcutta School Book Society be the preparation, publication, and cheap or gratuitous supply of works, useful in Schools and Seminaries of learning, the leading design of the School Society was to assist and improve existing Schools, and to establish and support any further schools and seminaries which may be requisite, and to prepare select pupiles of distinguished talents by superior instruction for becoming Teachers and Translators. Such congenial purposes might easily have been reconciled, but for the cause above adverted to : experience, however has demonstrated that the separation of the two Sister Institutions, by multiplying active

agents in the general cause, has been productive of more extensive advantage that their coalition would have been able to effect.

This Society was instituted on the 1st of September, 1818."

Charles Lushington, *op. cit.*

Ladies Society for Native Female Education In Calcutta and its Vicinity.

"The ignorance of the native females having forcibly struck the School Society, at the instance of some of its Members, the British anl Foreign School Society were induced to Solicit Subscriptions in England, for the purpose of sending to Bengal a female teacher, to institute Schools for native female children. The lady selected, Miss Cooke, (now Mrs. Wilson) arrived in Calcutta, in November 1821, recommended to the School Society. But the Committee of that Society, composed partly of native gentlemen, were not prepared, unanimously and actively to engage in any general plan of Native female education. Nevertheless the Calcutta Committee of the Church Missionary Society having, in their judgment, discovered indication of a growing disposition on the part of the natives, to meet offers to educate their daughters with less prejudice than formerly appeared to exist, undertook to provide for Miss Cooke's future support, and to promote the objects of her mission.

The study of the native language was, of course, the first aim of Miss Cooke. While employed in the acquistion of Bengallee, she paid a visit to one of the Society's Boys Schools in order to observe their pronunciation, and this circumstance led to the establishment of her first school for females, earlier perhaps, than was originally contemplated. This event is sufficiently remarkable to be described, without abridgement, from the original narrative promulgated by the Church Missionary Society.

More Schools were commenced, and in a few months, ten Schools containing 277 children were established. One of the principal difficulties which Miss Cooke encountered at the outset of her undertaking was that of procuring suitable teachers.

There are at present 24 Schools under the superintendance, attended on an average by 400 pupils."

Charles Lushington, *op. cit.*

Prosunna Coomar Tagore

"Of a very different type of character from his elder brother, Huro Coomar, was Gopee Mohun's youngest son, Prosunna Coomar Tagore. His equal in rectitude of character and in scholarship, his superior in breadth of culture, he possessed in the highest degree that political spirit and that taste for public life which he amiable Huro lacked.

Like Dwarika Nath Tagore, he was essentially a man of action ; like Dwarika Nath, too he was always ready to advance the cause of charity of progress. But his views were those of the statesman, rather than the mere philanthropist ; and he added to forensic eloquence and a profound knowledge of English and Indian jurisprudence, a degree of literary skill and ambition which placed him in the front rank of the native writers of his time. As a member of the Governor-General's Legislative Council he reached the highest pinnacle of political honour to which a native could aspire, and one to which no native before him had attained. In his triune capacity of lawyer, counsellor, and author, it is not too much to say, he was the most conspicuous man Bengal has yet produced, and one whose reputation was equally great among his own countrymen and among Europeans.

Prosunna Coomar Tagore was born in Calcutta on Monday, December 21, 1801, being thus seven years junior to Dwarika Nath. Like his brother, Huro Coomar, and indeed, in company with him, received the rudiments of education under the paternal roof, and was afterwards sent to the school of that Mr. Sherbourne who has already been more than once mentioned in these pages, and whose lot it was to impart the elements of English to so many of the distinguished natives of the day.

Mr. Sherbourne taught at a house near what is now the Adi Brahmo Samaj, in the Chitpore Road. Little seems to be known of him, except that he was the son of a Brahman mother and took great pride in his lineage ; and, as a proof of the respect in which he was held by his old pupils, it is said that he was in the habit of receiving from the well-to-do among them the annual gifts (*Puja barsik*) which it is customary to offer to members of the twice-born caste.

From Mr. Sherbourne's school, as was stated in the notice

of Huro Coomar, Prosunna Coomar Tagore was transferred to the Hindoo College, where he continued his studies under Mr. Anselm. Unlike the great bulk of his fellow-countrymen in later days, however, he was not content to lay aside his books on completing his college curriculum, but continued his education diligently long after that period engaging Mr. Halifax, Professor of Mathematics in the College, to superintend his studies....

The first instance in which we find Prosunna Coomar Tagore taking a leading part in any of the political movements of the day was on the occasion of the passing of Regulation III. of 1828 by Lord William Bentinck's administration. This was one of a series of measures by which the Government, with but imperfect discrimination and inadequate regard for the interests of actual possessors, sought to repair the injury done to the Exchequer in past times by reckless or fraudulent alienations of revenue in the shape of grants of lakhiraj, or revenue free, tenures. The ostensible object of the Regulation was to expedite the adjunction of appeals from the decisions of the revenue authorities in regard to lands, or rents, occupied or collected by individuals without payment of Government revenue, by the appointment of special commissioners for the purpose. The feeling of the lakhirajdars was that the trial of such appeals from an impartial tribunal to one which would be strongly biased in favour of the Government; and to some extent there can be no doubt that this was its tendency.

The Regulation, moreover, contained several clauses obviously detrimental to the actual interests of the Lakhirajdars.

Against this enactment the three friends, Dwarika Nath Tagore, Prosunna Coomar Tagore, and Ram Mohun Roy, drew up and forwarded to the Court of Directors a powerful appeal. The protest was not successful, but the Court of Directors called upon the Local Government for an explanation of the grounds of the enactment, and the example set was one which was destined to bear useful fruit in the future.

The warning it conveyed was, however so far unheeded or forgotten, that, some ten years later, the Government, at the instance of the Board of Revenue, of which Mr. Ross Mangles was then secretary, was induced to engage in a wholesale

crusade against the Lakhirajdars throughout Bengal. Resumption proceedings were set on foot simultaneously in every district, and the device, usual when high-handed action was to be sustained, of appointing special officers for the trial of the suits was resorted to.

These proceedings, as might have been expected raised a storm of indignation all over the country and after a period of fierce newspaper controversy, with Prosunna Coomar Tagore, on the side of the Lakhirajdars, and Mr. Ross Mangles on that of the Government, took leading parts, a great public meeting was convened at the Town Hall on November 30, 1839, by Babus Dwarika Nath and Prosunna Coomar Tagore and others, who, as the founders and leaders of the Landholder's Society, had constituted themselves, and been recognised by the Government, as the representatives of the landed interest in Bengal.

Of this Society, which had been established in April 1838, and which continued to discharge most important functions till it gave place to the British-Indian Association in 1851, Prosunna Coomar Tagore and Mr. Cobb Hurry, at that time editor of the *Englishman* newspaper, were the secretaries, and the respect its deliberations commanded must be attributed, in no small degree, to the influence which Prosunna Coomar exercised over them, and the ability and discretion with which he discharged the duties of his secretaryship.

The meeting of 1839 was so largely attended, and created so much excitement in the community, that the Government was led to adopt extraordinary precautions for the preservation of the peace. It is needless to say there was nothing either in the proceedings, or in the temper of the large concourse of people, both Europeans and Natives, whom it drew together, to justify any such anxiety.

After the Report of the Committee of the Landowners' Society, drawn up by Mr. Cobb Hurry and Babu Prosunna Coomar Tagore, had been read and adopted, the meeting was addressed at length by Mr. Dickens, Mr. Turton, Babu Dwarika Nath Tagore, Mr. Leith, Mr. W. F. Fergusson, Mr. Hume, and others, and a series of resolutions were adopted, the most important of which was :—

'That in the present state of the question of resumption of rent-free tenures, and with reference to Mr. Secretary J. E. Grant's letter of November 25, it is expedient to appeal to the authorities in England with the view to obtain complete redress.'

The final result of the agitation was that Circular Orders were issued by the Board of Revenue, so far modifying the obnoxious law as to exempt from its operation religious endowments, lands held rent-free since 1700 and parcels of not more than fifty b:ghas in a single village.

Prosunna Coomar's first literary enterprise was the foundation, in conjunction with his friend and relative, Roma Nath Tagore, of a weekly newspaper in the English language called *The Reformer*. The writer of the obituary in the *Hindoo Patriot* already referred to, speaks of him as having started this paper when scarcely out of his teens. This, however, is not literally correct, the first number of *The Reformer* having made its appearance in 1831, when Prosunna Coomar was just thirty years of age.

His object in embarking in the enterprise appears to have been of a purely political nature—the advocacy of native rights, which had just then been so rudely assailed ; and *The Reformer*, while it lasted, did valuable service in this direction. A large share in its conduct was taken by Mr. Crowe, a gentleman of European parentage and of conspicuous ability, who was engaged by the proprietors for the purpose.

Mr. Crowe's own career was a remarkable one, and furnishes a striking instance of a young man surmounting by sheer application the disadvantages arising from the absence of even the most rudimentary education during the period of life usually devoted to school. Brought up at Patna from early infancy by a widowed mother who spoiled him, he reached the age of sixteen not only without learning to read or write, but unacquainted with any language but Hindustani. Being taken one day by his mother to the district court, where she was engaged in a lawsuit, he happened to attract the attention of the presiding magistrate, who reproached him with his ignorance, with the result of so shaming him that he persuaded his mother to take him down to Calcutta, and send him to school.

Arriving in Calcutta in 1822, he shortly after became a

pupil of the well-known Mr. Drummond, who then occupied the site of what afterwards became the Anunda Bazar is Dhurmotolah Street.

There, in spite of many obstacles, not the least among them being the persecution to which he was subjected at the hands of his more fortunate schoolmates, he applied himself so diligently and perseveringly to his studies that when he left the school three years later, he was able to obtain employment in the Quarter-master-General's office on the comparatively handsome salary of a hundred rupees a month.

So meritorious were his services in this position that in 1830 he obtained the post of head clerk to the Board of Revenue. At the same time he developed a strong talent for literary pursuits, and was a valued contributor to many of the journals of the day. Subsequently he obtained an appointment as deputy-collector and surveyor, in which capacity he continued to serve the Government with credit and distinction, till his death in 1847.

Prosunna Coomar Tagore early discovered Mr. Crowe's merits and ability, and was his staunch friend throughout his career.

In connexion with *The Reformer* Prosunna Commar also carried on for some time a Bengali paper, called the *Unnobadak,* containing translations of articles from it.

At an early age Prosunna Coomar came under the influence of Ram Mohun Roy ; and, as in the case of Dwarika Nath Tagore, the consequence was a radical change in the religious views in which he had been brought up. Like his father, Gopee Mohun, and his brother, Huro Coomar, he was in his youth a strict Hindoo, and performed the customary *puja* daily, in company with the latter. His conversion to the theistic views of his friend was the result of no blind admiration of the genius of the reformer, still less of recklessness or a love of novelty, but the outcome of patient and conscientious investigation prompted by the love of truth alone. Once convinced, he threw his whole soul into the cause of what he believed to be the truth, and among his earliest literary efforts was a pamphlet entitled *An Appeal to his Countrymen,* by Prosunna Coomar Tagore, in which he upheld in powerful language the worship of one God.

But, though unable any longer to subscribe personally to

the tenets of modern Hindooism, he never ceased to entertain for it that respect which every man of good feeling must retain for the faith of his ancestry and kindred. Nor did he consider it inconsistent with the demands of his new belief to dedicate the silver cot in which his venerated mother had slept, to the service of the family temple at Mulajore, where towards the close of his life, he had it converted into a throne for the god, thus taking the most effectual step that could be devised for its permanent preservation....

On August 18 (1860) his nephew writes to a friend that he is somewhat better. But the improvement was of short duration, and on the 30th of the same month he breathed his last.

The disposition which he made of his private estate by will was typical of the man and worthy of his great reputation. The legacies and bequests for religious, charitable, and educational purposes amounted to nearly seven lakhs of rupees.

The largest of these was a sum of three lakhs of rupees left in trust to the Calcutta University for the foundation of a law professorship, to be called the 'Tagore Law Professorship', 10,000 rupees to be paid annually as salary to the Professor, and the residue to be applied to the printing of the lectures, and the gratuitous distribution of at least 500 copies of each course. To the District Charitable Society he left 10,000 rupees ; and a similar sum to the Calcutta Native Hospital.

For the maintenance of a hospice and dispensary and for the service of the temple at Mulajore, he left a lakh of rupees, besides the estate of Mulajore and the surrounding villages, yielding an income of 16,000 rupees a year ; and a sum of 35,000 rupees was further set apart for the erection of a building for the accommodation of the Sanskrit College at the same place, already mentioned. To various dependents he bequeathed upwards of a lakh of rupees.

But perhaps the noblest of all the provisions of the will was one by which the deceased left a sum of 100 rupees for every rupee of monthly salary to all his servants of ten years' standing or upwards, and a sum of fifty rupees for every rupee of monthly salary to all his servants of five years' standing and upwards.

His vast landed estates he bequeathed to the direct elder

male representative of the senior branch for the time being of the family of his brother, Babu Hurro Coomar Tagore, and upon failure of his lineal male descendants, to the testator's own general heirs.

After a long and expensive litigation, the provisions of this will were, however, materially modified by the Privy Council.

On October 29, on the requisition of the British-Indian Association, a public meeting was held in the hall of that institution to do honour to the memory of Prosunna Coomar.

Among those present were Mr. John Cochrane, the Hon. Mr. Skinner, Mr. H. L. Dampier, Mr. J. B. Roberts, Mr. C. Paul, Mr. W. P. Davis, Mr. R. Turnbull, Mr. Orr, Raja Satto Charan Ghosal, Raja Norendra Krishna, Kumars Sattyunanda Ghosal, Digumber Mitter, Doorga Churn Law, Peary Chand Mitter, Debendra Mallick, Rajendra Lal Mittra, Kishori Chand Mitter, Roma Nath Law, Konja Lal Banerjea, Persad Dass Dutt, Persad Dass Mallick, Moulvi Abdul Luteef Khan Bahadoor, Manockjee Rustomjee, Esq., Cowasjee Rustomjee, Esq., and many others."

James W. Furrell : *The Tagore Family, a Memoir* : printed for private circulation only : London 1882, pp. 77-140.

"The Gentle Slavery" (Keranees)

"In the lobby of the office, there are probably eight or a dozen native writers, some of them are seated on the ground with legs across, and having little books on their knee or on a small box before them, others are seated at desks ; some of these Bengalees are writing in their own language, others in English, their wages are from four to ten rupees monthly. In the common room, there are say five or six East Indian 'writers', having salaries of and sixty to one hundred rupees, and generally there are about a dozen native writers, who have from eight to twenty rupees a month. On the upper floor are the European partners' and European clerks' rooms.

"The native writer are a numerous class, and always form the majority in mercantile offices, their dress is made of white muslin, and is flowing and graceful ; they are tasteful but very slow in writing, and they will not be pushed."

Sketches of Calcutta, or Notes of a Late Sojourn in the City of Palaces, by A Griffin, Glasgow 1843, pp. 45-46.

Rev. Alexander Duff on Young Bengal, 1830-32

"...in June 1830, when in the metropolis of British India, we fairly came in contact with a rising body of native, who had learnt to think and to discuss all subjects with unshackled freedom...we hailed the circumstance, as indicating the approach of a period for which we had waited, and longed and prayed. We hailed it as heralding the dawn of an auspicious era—...

The Government Anglo Indian College of Calcutta had begun to put forth some of its ripest fruits. That Institution,...is the very *beau-ideal* of a system of *education without religion*...

My house being conveniently situated in the Square of the Hindu College, it was agreed that there our public meetings should be held. The lower part of it was accordingly fitted up as a lecture room. After repeated conferences, all the practical arrangements were finally concluded. The lecturer was to be permitted to finish his lecture without interruption. Thereafter one or all of the auditors in succession were to be allowed the most unrestricted liberty to start all manner of objections, and freely interrogate the lecturer....

The preparation of...Introductory lecture was undertaken by Mr. Hill. And early in the month of August 1830... the lecture was delivered....

Instantly the report spread through the native community, with the rapidity and violence of the beacon blaze of feudalism. The whole town was literally in an uproar....It is impossible to conceive or describe the wide and simultaneous sensation produced....The prevalent idea seemed to be, that by fair means or foul—by bribery or magical influence—by denunciation or corporeal restraint—we were determined to *force* the young men to become Christians.... Meetings without number continued for sevaral days to be held, and various measures of self-defence were discussed or resolved upon. At last, some of the more begoted of the parents went and lodged their complaints with the body of College managers...the managers assembled in breathless haste; concocted and issued, with all their signatures appended, a decree expressive of their 'strong disprobation' of the past conduct of the young man; and peremptorily prohibiting their attendance in future, on any society or meeting for religious discussion....

"All the English Journals, without any exception. united in our defence, and in the strongest and most indignant condemnation of the conduct of the College managers. Their interference was denounced as 'presumptuous, because, as managers they had no right whatever to dictate to the students of the Institution, how they should dispose of their time out of College' ; —as 'tyrannical, because, although they had not the right, they had the power, if they would dare the consequences, to inflict their serious displeasure on the disobedient ;'—as 'absurd and ridiculous, because, if the students know their rights, and had the spirit to claim them, the managers would not venture to enforce their own order, and it would fall to the ground, an abortion of intolerance'."

Rev. A. Duff : *India and India Missions*, Edin 1840, pp. 631-34: See also Editorial Notes, vol 2.

Krishna Mohan and 'The Enquirer'

"*The Enquirer* was edited by Krishno Mohan Banerjea who left Hindu College in 1829 and become immediately after a teacher in Mr. Hare's school...week after week he put, in the columns of the *Enquirer*, the orthodox Hindus into the pillory.... He thus became, amongst the band of reformers, the most uncompromising denouncer of the national superstition. His house became the resort of these young men who had perceived the absurdity of the national religion, and were breaking through the fetters of caste. An incident occurred in his house in August 1831 which greatly excited the orthodox Hindus, and made Krishno Mohàn the object of persecution....All Calcutta was excited. The honor and indignation of the Hindus knew no bounds, Krishno Mohan was asked by his relatives either to abjure his heretical opinions and practices, or to leave the house. He chose the lateer alternative. For one month he lived in the house of a friend. He then took lodgings in the European part of the town. It was at this time that Duff got acquainted with Krishno Mohan, and gradually unfolded to him and to ohers the glorious plan of salvation, in a course of weekly lectures which he delivered in his own house. The result was that Krishno Mohan was convinced of the truth of the Christian

religion and was admitted by Duff, in November 1832, into the Church of Christ by the rite of baptism."

Rev. Lal Behari Day: *Recollections of Alexander Duff*, London 1877, pp. 27-36.

"Out of the general agitation, at last arose, in close successions three journals decidedly superior to the rest in ability, matter and execution....The first...was the *Reformer*....The other two journals were the *Enquirer* and the *Gyananeshun*.... In issuing the first number of his paper, the editors' language was—'Having thus launched our bark under the denomination of *Enquirer*, we set sail in quest of truth and happiness'."

Rev. A. Duff, *op. cit.*

Rev. K. M. Banerjea

"Mr. Banerjea's ancestral home lay somewhere at Navagram, four miles south of Baruipur in the 24-Parganas. His grandfather was married at Ediyadaha, and after his marriage he removed himself there. Thence his father, Jivankrishna, moved to Calcutta and settled in his father-in-law's family. The father-in-law, Ramjaya Chatterjea (Vidya bhushana), belonged to the sacerdotal class, and was in easy circumstances. He had considerable scholarship in Sanskrit, and was a man of some influence. Jivanakrishna was married to his second daughter, Sri Srimati, who was a woman of great piety and fervid devotion. She was very strict and punctilious in religious practices, and also in the observance of caste rules that for her rigidity she received the sabriquet of Yatni Brahmani...

There sons and two daughters were born to them. Mr. Banerjea was the second of the five children. His father, Jivanakrishna, was a man of very slander means; he enjoyed only a small income in the shape of rental upon some freehold lands which he owned Ramjaya, therefore, had to help Jivanakrishna largy, He subsequently made to him a free gift of a piece of land, and settled him permanently in Calcutta. The help which Ramjaya so long held out to Jivanakrishna, was however withdrawn when his eldest son, Bhuvanamohan, was able to earn what little he could by writing petitions for those who with a view to obtain redren, used to resort to the Court of Request.

In 1830 Bhuvanamohan got a clerkship in the office of the District Charitable Society. He did not stick long to that post; soon he threw it up for a more lucrative one at Binodpur in the district of Jessore, to which place he was posted as Assistant Abkari Superintendent. He held that appointment for about five years; there was he struck with jungly fever which carried him off in 1842.

Mr. Banerjea owed the position he occupied entirely to his talents and unwearied industry. He was born at his maternal grand father's house in May 1813, or, at the first down of Europen knowledge and science in India....

In March 1827, Mr. Henry Louis Vivian Derozio was appointed teacher of Literature and History in the second and third classes of the Hindu College. And his appointment opened up a new era in the annals of the College. While connected with the Institution he set up a paper, called the *Hesperus,* an evening paper, with which however he soon ceased to connect himself only for the carelessness and inefficiency of the printing establishment; and afterwards established another daily paper called the *East Indian,* which existed for two years, 1830-31. Mr. Banerjea associated with him in the conducting of these papers.

Mr. Banerjea thought never under his tuition while at the College, eagerly sought his company during tiffin hours, after school hours, and at his house....The students who frequently associated with Mr. Derozio were Messrs. Banerjea, Ramgopal Ghose, Rasikkrishna Mallick, Dakshinaranjan Mukerjea and several others. Mr. Banerjea, however, was of a fibre and was cast in a mould different from any of them....The first four, in their youthful zeal, acted for sometime as firebrands. Mr. Banerjea who always took the lead of the liberal party and led vigorously the phalonx of unbelief, was the first to break entirely with Hinduism and sit down at Mr. Derozio's table in utter defiance of all caste rules. In 1840, Professor Horace Hayman Wilson alluded to them particularly to Mr. Banerjea in one of his lectures on the Religious Practices and Opinions of the Hindus, which he delivered before the University of Oxford: "One of them Kristo Mohon Banerjea, a youngman of very excellent ability and attainments, by birth a Brahman of the most

respectable rank, is an ordained minister of the English Church in Calcutta"....

In 1885, Her Most Excellent Majesty the Queen-Empress of India was graciously pleased to bestow upon Dr. Banerjea the order of the companion of the Indian Empire.

In spite of the weight of seventy-two years Dr. Banerjea still retained the freshness, plasticity and vigour of intellect. In his case there was no darkening or fading away of the facultice. Soon however his health began to fail; and he withdrew from public life. Now the shadow of death was darkening over him. He fell asleep in Jesus, on the 11th May, 1855, in the fulness of his fame. Thus closed a noble life half a century of work and usefulness. He was conscious almost to the last, and did not seem to suffer. His death was calm and peaceful. No one ever saw an end so peaceful! There was no specific disease. His death was caused by the failure of the heart's action from the effects of old age. The Bishop of Calcutta returning from his Assam visitation on the afternoon, of Tuesday the 6th instant, went the same evening to see him. The precious dust of the foremost Native Missionary in India was laid in the grave beside the dust of his wife in the Bishop's College Burial Ground, in accordance with a wish expressed shortly before his death. The funeral service was read by the Venerable T. B. Atlay, Archdeacon of Calcutta."

Ramchandra Ghosha: *Biographical Sketch of the Rev. K. M. Banerjea*, Calcutta 1893.

Harihar Das: *Bengal Past and Present*, vol. 37.

Krishna Mohana and 'The Persecuted'

Krishnamohan was in his teens when he wrote *The Persecuted or Dramatic Scenes, Illustrative of the Present State of Hindoo Society in Calcutta.* It is a very rare book. The Title, Dedication, Preface, Dramatis Personae, and the hero Banylal's utterance against Brahmanism, are reproduced here. Banylal personifies the spirit of Young Bengal in the 1830s.

The Persecuted / or / Dramatic Scenes / Illustrative of the Present State of Hindoo Society, / in Calcutta. / Baboo Krishna Mohana Banerjea. / Calcutta: / Printed for the Author, and Printed at Messrs. A. Moreiro & Co.'s East India Press, No. 13, Lall Bazar./1831.

DEDICATION

TO

HINDOO YOUTHS.

The following pages are inscribed to them with sentiments of affection, and strong hopes of their appreciating those virtues and mental energies which elevate man in the estimation of a philosopher.

By their ever devoted Friend, and Servant,

KRISHNA MOHANA BANERJEA. Calcutta, 12th Nov. 1831.

PREFACE

In submitting the following pages to the public, the Author feels inclined to observe that the reader will be disappointed if he looks after dramatic excellence in the following pages. The intention was not to preserve that link unbroken which tragedies and comedies are distinguished by. The Author's purpose has been to compute its excellence by measuring the effects it will produce upon the minds of the rising generation. The inconsistencies and the blackness of the influential members of the Hindoo community have been depicted before their eyes. They will now clearly perceive the wiles and tricks of the Bramins and thereby be able to guard themselves against them. It was not the author's object to invent a story and preserve a connection throughout. He has just taken advantage of a plan that suited his purpose best and expatiated on what may be termed the "pith and marrow" of his publication. He pledges he has "nothing extenuated nor set down aught in malice."

It is just as well for the author to make an apology for the imperfections in style and English composition that his work may contain. His knowledge of the English language depends solely upon the education afforded to him by the Hindoo College through the kind recommendation of the Calcutta School Society. Uuder the consideration that the author has not yet arrived at the age of twenty—that he was born of parents and brought up by men whose language, manners, and customs are in no respects similar to those of the people in whose dialect he has published the following production—and that he was not assisted by any in the work, every generous mind will be ready to over-

look his defects. He hopes he has been intelligible to all in the following pages.

The author avails himself of this opportunity of expressing his feelings of thankfulness to those gentlemen that have honoured him with their support. He can not help acknowledging the great encouragement he has received from the English community in particular; several gentlemen having each subscribed for, from 2 to 6 copies. As the following is the author's first production of the kind, his feelings impel him to give his warmest thanks to the Visitor Managers and Teachers of the Hindoo College, and the Secretary and members of the Calcutta School Society, for the education he has freely received through their favours and superintendence.

Persons Represented

Kambed Debnauth Ram Lochun	orthodox Hindoos of influence and respectability.
Lallchand Mohadeb	Proprietor of a Newspaper. a Hindoo.
Turkolunkar Bydhabagis	Two Bramins.
Banylal Shamnauth Indranath Chunder Coomar	Young Hindoos.
Bhyrub Kadur Mohun Sumbulchand Hurrychand Rammohun	Hindoo Youths.
Denonauth	Son of Debnauth.
An old Servant A young Servant A Bramin	

Servants' Bearers and others.

Scene—Calcutta.

In Act I, Scene I, a young servant reported to Banylal that when he was dining in table, the old servant exclaimed 'Haribol Haribol' and went to complain to his father. Hearing this Banylal said :

"...I anticipated all that are now transpiring, when first I began to feel hostile to Hindooism—such occurrence must happen when knowledge has begun its march, Hindooism must fall and must fall with noise. Reformation must come on and excite heart-burning jealousies among men....'

Roy Kaleenath Chowdry

"During the last week, native society has been deprived of one of its chief ornaments and benefactors, by the death of Roy Kaleenath Chowdree, of Takee. He was descended from one of the most ancient families among the landed aristocracy of the country. While almost all the rich and influential rajahs and baboos of Calcutta, who maintain a figure in society, belong to families which are but of yesterday, the Chowdrees of Takee were respected as zemindars for many years before the advent of the English. This naturally gave him a claim to distinction ; but a nobler and higher claim to honour arose from the liberality of his own views, and his large pecuniary generosity. He was among the most devoted admirers and followers of that truly great man, Rammohun Roy, and assisted with him in the establishment of the Brumha Subha. He was foremost in the rank of those who came forward to congratulate Lord William Bentinck on the abolition of suttees, and he nobly threw the whole weight of his possessions, and the influence of his ancestral dignity, into the liberal scale, at a time when the members of the Dhurma Subha were raising so loud an outcry against the British Government in India. He subsequently established an English seminary at his family residence at Takee, in connexion with the mission of the General Assembly, which he continued in great part to maintain from his own funds. He also constructed a public road, a work of an ordinary utility, at an expense of Rs. 80,000. Following the example of his friend and associate in liberality, Dwarkanath Tagore, he has bequeathed a lac

of rupees, of which the interest is to be applied to public objects after his death.

He died without a title. A title could scarcely have added to his reputation, but it would have redounded to the credit of the British Government; and we are sorry that, when honours were bestowed on others, his name was passed over. There was doubtless some magnanimity in selecting for the distinction of *rajah* those who had organized a strong and violent opposition to Government, in reference to one of its most important measures; but the country would have been better without such an example. That there was wisdom, perhaps, in refusing to reward with honours those who had supported the enlightened measure of abolishing the suttee, we will not question; but Roy Kaleenath Chowdree had other claims to distinction from his wealth, the antiquity of his family, and the public works he had completed; and it was scarcely prudent to allow an impression to be created on the public mind that, but for the part which he took in that great question of humanity, his eminent public services would have been rewarded in the only mode in which Government has the means of recognizing them. When the ruffian, Raj Narayan Roy, whose only title to distinction arose from the accidental circumstance of his having presented an address of thanks to Sir Charles Metcalfe, was made a rajah, and Roy Kaleenath Chowdree was not, the conclusion, which the natives naturally drew, could not be favourable to the character of our Government."

Friend of India, Dec. 17.

"When a native gentleman distinguishes himself from the great mass of his countrymen by the noble purposes to which he applies his wealth, his memory deserves to be rescued from the oblivion of the grave. Baboo Roy Kaleenath Chowdree, who for many years set an example of wise munificence and public spirit to his countrymen, died on December the 12th, at the age of forty-three. This amiable and intelligent individual founded a school at Takee, where English, Bengalee, and Persian, were taught by competent instructors. At the same place, he established a dispensary, for the gratuitous distribution of medicine to the sick; a professional European (Mr. H. Critchley) was

placed in charge of it. Amongst other public works, the baboo constructed a road from Baraset to Bagundee, and built inns for travellers, who obtained gratuitous refreshment. He was always a kind and generous friend to the poor, and was also distinguished for the liberality of his opinions. His mother, at the age of seventy still survives in health and strength. He has left two daughters, but the bulk of his property is divided between his four brothers. He has left one zemindary, of the value of a lac of rupees, to be devoted to the support of the public charities already mentioned.

"Baboo Roy Kaleenath Chowdree was conversant with the English, Sanscrit, Persian and Bengallee languages, and wrote poetry in the two latter. He translated the celebrated Bengallee work of Bharut Chunder into Persian. He was not only successful as a student, but distinguished himself in public by his eloquence as an orator."

Hurkaru, Dec. 14.

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